

the Chaplain

**The Military Chaplaincy in England,
1640-1660**

By William J. Hughes

•

**The Reserve Chaplain Programs—
Army, Navy, Air Force**

By John H. Urey,
Quinn L. Hawley, and
Robert B. Board

•

**Chaplain Circumcises Son
in the Far East**

By Victor M. Solomon

•

Will the Real Hymnal Please Stand Up?

By James W. Chapman

•

The Command Chaplain

By Meredith P. Smith

**FALL QUARTER
1972**

the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION AND CIVIL AIR PATROL

Vol. 29, No. 3

Fall Quarter, 1972

EDITORIAL STAFF

Editor, A. RAY APPELQUIST

Managing Editor, EDWARD I.
SWANSON

Asst. Editor, IRENE MURRAY

Circulation Manager, ISABEL
SENAR

Editorial Assistant and Secretary,
CHARLES R. GODWIN

OFFICERS OF THE COMMISSION

Chairman, HAROLD H. WILKE

Vice-Chairmen, H. ELLIS

FINGER, JR.

HUGH M. MILLER

Secretary, JOHN M. CROWELL

Treasurer, PAUL O. MADSEN

Exec. Secy., A. RAY APPELQUIST

NOTE: All writers whose materials appear in this magazine present their personal views. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

THE CHAPLAIN is published quarterly by The General Commission on Chaplains and Armed Forces Personnel, an incorporated civilian agency maintained by 41 affiliated religious bodies. Since 1917 the Commission has been in liaison with federal government concerning the chaplaincy of the Armed Forces and Veterans Administration and the moral and religious welfare of service personnel and hospitalized veterans. Printed in the U.S.A.

Subscription: \$4.00 a year (4 issues): \$1.00 a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices.

Copyright © 1972 by The General Commission on Chaplains and Armed Forces Personnel.



Member, Associated Church Press

*All scripture quotations, unless otherwise designated
are from the Revised Standard Version of the Bible.*

CONTENTS

ARTICLES

- The Military Chaplaincy in England, 1640-1660
William J. Hughes 6
- The Reserve Chaplain Programs—
The Reserve Chaplain Program of the U.S. Army
John H. Urey 30
- The Naval Reserve Chaplain Program
Quinn L. Hawley 37
- The USAF Reserve Chaplaincy Robert B. Board 43
- Chaplain Circumcises Son in the Far East
Victor M. Solomon 48
- Will the Real Hymnal Please Stand Up?
James W. Chapman 53
- The Command Chaplain Meredith P. Smith 56

DEPARTMENTS

- From the Editors The Editors 2
- Preaching Clinic James T. Cleland 26
- News Roundup 60
- Book Notes 68
- Member Denominations of the Commission 72

From the Editors

NEARLY three thousand civilian clergymen are officially enrolled in the Reserve and National Guard chaplaincies of the Armed Forces. In this issue we recognize these men by presenting three companion essays on the present situation and outlook for the Reserve programs in the Army, Navy and Air Force.

WE ALSO are pleased to devote extended space to an annotated feature on the English chaplaincy in the days of Cromwell. Chaplains will be interested to note the early precedents cited by the author for some of the more developed elements and programs of modern chaplaincies.

IT WAS gratifying to read the news release issued by the American Baptist Convention concerning the denomination's resumption of ecclesiastical endorsement of chaplain candidates for the United States Navy on June 27. The complete text of the denomination's announcement to its own constituency and to the general public is as follows:

The American Baptist Convention will immediately resume endorsement of Chaplains for the United States Navy. The majority of concerns of the American Baptist Convention have been resolved and a more sensitive working relationship has been established between this denomination and the United States Navy. We are appreciative of the fine spirit and cooperation of the Under-Secretary of the Navy, Mr. Frank Sanders, and of Navy Chief of Chaplains, Admiral Frank Garrett.

They have assured us that the Navy in the future will refer all moral cases to the religious body involved, in concert with established procedures and communications, to avoid repetition of events which ultimately led to the court-martial of Cmdr. Andrew Jensen.

Further, the Jurisdictional question which has not been fully answered is being studied by the parties involved to clarify the meaning of Military Code Section 10 which relates to ecclesiastical endorsement of personnel for the military chaplaincy.

Regarding Chaplain Jensen, we are pleased to announce that these events have taken place:

1. Cmdr. Jensen has secured an excellent assignment. His choice was to enter Princeton Theological Seminary for post-graduate studies. Mr. Jensen's permanent military dossier will not carry reference to the Court-Martial.

2. We have been assured that he will be given every consideration for promotion consistent with established standards among his peers.

3. Because there evidently is no legislation which permits restitution by court action, we are pursuing with several congressmen the possibility of introducing a private bill in Congress.

Significantly, the basic issues of the relationship of the military to the religious institutions are being clarified.

There remains, however, our continued concern for the military judicial process within the armed services. The investigative procedures, in particular, must be scrutinized to rule out possibility of recurrence of the kind of irregularities which we felt in the Jensen case. There, an objective assessment of the evidence secured should have led to dismissal of charges.

The American Baptist Convention expresses gratitude to its colleagues on the ecumenical General Commission on Chaplains and Armed Forces Personnel for their support and continued interest over the past months. A statement will be issued by that body relative to this matter of ecclesiastical endorsement on June 30; we will make that statement available to you at that time.

WE REPORTED in our previous issue on the membership and instructions of the Special Commission authorized on March 15 by the General Commission on Chaplains to investigate certain aspects of the Jensen case. As alluded to in the above statement by the American Baptists, the Special Commission completed its study for the General Commission on Chaplains at the end of June. A report by letter was submitted to the General Commission by the Special Commission's chairman on July 5. It reads as follows:

Dear Colleague:

You will recall that at the conclusion of the March Meeting, the General Commission authorized a Special Commission to look closely at certain criticism in the court-martial of Navy Chaplain Andrew F. Jensen. We would like to take this means of giving you a summary of the deliberations and findings of the Special Commission.

In response to the specific instructions from the General Commission and in the light of our findings we recommend that the denominations related to the General Commission continue to grant ecclesiastical endorsement for qualified applicants for the Navy Chaplaincy.

Early in May the Special Commission engaged in helpful and informative discussion with appropriate representatives of the United States Navy and the American Baptist Convention. The concerns of the case were carefully reviewed with both. Chaplain Jensen has received an assignment to Post-Graduate studies at Princeton Seminary. Assurance was given by the Navy that he would not be at a disadvantage in further opportunities for promotion. Restitution of money spent for civilian counsel is a more difficult, unresolved problem which, we understand, his denomination will continue to pursue.

This case has a direct bearing on the long overdue clarification of the definition of ecclesiastical endorsement and the denominational supervisory responsibilities this entails. The General Counsel of the Department of Defense and the Armed Forces Chaplain Board are working on this at present. We expect to have further word on this subject by our October meeting. It is of interest to note that the Military Ordinariate is no longer granting new endorsements for Regular Chaplains in the Armed Forces until such clarification of endorsement has been accomplished.

If you have personal questions concerning the work of the Special Commission, please feel free to be in touch with its members.

Sincerely,

Dr. John M. Crowell
Bishop H. Ellis Finger, Jr.
Bishop Clarence E. Hobgood
Dr. Paul O. Madsen
Dr. Hugh M. Miller, Chairman

THE UNITED STATES Court of Appeals for the District of Columbia Circuit handed down its long-awaited decision in *Anderson v. Laird*, compulsory chapel attendance case, on June 30.

Chief Judge Bazelon and Circuit Judge Leventhal concurred in reversing the decision of the District Court which had upheld the practice of mandatory chapel attendance at the three military academies. Circuit Judge MacKinnon dissented, holding that the present system of

required chapel attendance for cadets and midshipmen is minimal and permissible exposure to religion for future officers of the Armed Forces.

The opinions by the three judges run to 69 pages, and as a whole they constitute some very helpful commentary on religious liberty and church-state issues in American life.

Judge Leventhal states that "Constitutional doctrine will not support an infringement of religious liberty except on a showing of unquestioned and imperative necessity." And Chief Judge Bazelon observes that, "It is the history of, and the Supreme Court's applications of, the Establishment Clause which makes necessary the holding that no possible showing could validate enforced church attendance."

At this writing there is no indication as to whether the case will go to the United States Supreme Court on a writ of certiorari. In any event, chaplains ought to familiarize themselves with the major arguments in the case and with their implications for religious programs in governmental institutions.

CHAPLAINS who have had tours in Vietnam know firsthand the plight of children there. Half of the entire population of 18,000,000 is under 15; there are said to be 700,000 orphans. Chaplains have sparked countless projects on their behalf. They will welcome Senate passage on 17 July of a bill (S. 3390) for "the establishment, expansion, and improvement of day care centers, orphanages, hostels, school feeding programs, health and welfare programs and training related to these . . ." and for easing "the adoption by United States citizens of South Vietnamese children who are orphaned or abandoned . . ." An FY 73 funding of \$5,000,000 is included. Speedy House passage is hoped for. The specified aid is to be furnished "to the maximum extent practicable under the auspices of and by international agencies of U.S. voluntary agencies."

The General Commission publicly supported Senator Williams' original bill (reported in the Summer CHAPLAIN). Mr. Swanson attended the Foreign Relations Committee hearing on it and distributed copies of the May LINK with a lead article, "Nam's Children Need Help."

The Military Chaplaincy in England 1640-1660

By William J. Hughes

"There are a few times in history when the chaplaincy . . . played a critically important role in determining what was going on. This was one of these few occasions, and thus it forms a significant chapter in the history of the chaplaincy."

I PROVISION FOR CHAPLAINS

THE mid-seventeenth century was a time of conflict and change in England. Civil war, the defeat and execution of King Charles I, the Protectorate of Cromwell and the Restoration of King Charles II, all took place within a twenty-year span. This paper focuses on the role of the military chaplains whose part in these events was highly significant. Their patterns of work and their developing role within the New Model Army structures are also important in light of later developments in both the English and American military organization and procedure.

In the fall of 1641, the Irish had revolted and began an intense persecution of many Puritans in Ireland which went unchecked for a period of many months. Military intervention was desperately needed to put down the uprising and to protect Puritans in the area but by this time relations between King Charles I and Parliament had deteriorated to a point where Parliament, anticipating a civil and military struggle, would not finance the raising

and equipping of an armed force under the King's control. Consequently, Parliament sought to raise a mercenary force whose primary financial support would come from booty taken in Ireland.

This task was undertaken by the Merchant Adventurers and this small force, commanded by Lord Forbes, arrived in Ireland in July, 1642.¹ This force had as their chaplain, Hugh Peter (who had recently returned from America) and who thus became the first Parliamentary chaplain, a role he would continue for the rest of his life.² Peter's work as a chaplain established several patterns later followed by other chaplains and continued by himself. One of these was the keeping of an account of events which later became, in effect, an official report.³ Another task was that of reporting to Parliament. Peter left the expedition in October, returned to London with letters from Lord Forbes and reported on the expedition.⁴

Influenced by Gustavus Adolphus, Cromwell Gives Chaplains Working Staff Role.

When the Civil War actually began in 1642, the Articles of War put forth by King Charles I seemed to prescribe a more prominent role to religious observance than those of the Earl of Essex for the Parliamentary forces. The King's Articles provided for a chaplain in every regiment as follows:

"That the service of Almighty God not be neglected; it is ordained, that there be a Chaplain appointed for every Regiment, who shall read Prayers orderly, and duly once every day whilst they are in Leaguer, and shall Preach, or expound some place of Scripture, or Catechism once at least on every Sunday, and Holiday, in some such convenient place as the Colonell of the Regiment shall appoint, and by the sound of a Trumpet or Drummer notice shall be given of the time, in such manner as the whole Regiment may take notice thereof." ⁵

The assignment of such a prominent place in the Articles

of War to chaplains and worship patterns is not surprising when we consider the staunch defense of the church which Charles I made in answering the nineteen propositions by Parliament in 1642.⁶

In 1643, Essex set forth his *Laws and Ordinances of War* and those pertaining to "Duties to God" were later repeated in Fairfax's Articles of War. While the Parliamentary guidelines do not mention the number and place of chaplains, they do provide against blasphemy, cursing and neglecting divine worship. Other rules in turn, deal with specific moral issues and the behavior of soldiers.⁷

There is a real difference here. Clergy have traditionally accompanied their men onto the field of battle. It was Gustavus Adolphus of Sweden who, earlier in the seventeenth century, "first commissioned chaplains as members of the regular military personnel."⁸ Hittle points out how Cromwell adopted his basic staff organization and procedures from Adolphus and thus involved chaplains as a working part of his staffs.⁹ We may conclude that while a chaplain, when available, accompanied each Royalist regiment, the chaplain was not deeply involved in the command structure. Whereas in the Parliamentary forces after the New Model Army was formed, the chaplain played a far more significant role as a part of the unit leadership.

A Chaplain's Effectiveness

The role of a chaplain in a military unit depends largely on three factors: the organizational structure within which he works and his place in it, the religious tone or inclination of the men with whom he works, and the individual abilities and commitment of the chaplain involved. We will now examine the role of the chaplain in the Civil War.

In the Royalist forces, the Chaplain was assigned or attached to a regiment. The same format prevailed in the Scottish forces, the Army of the Solemn League and Covenant, except that the chaplain worked with a lay leader in

each regiment.¹⁰ The early organization of the Parliamentary forces also utilized the clergy as regimental chaplains and this seems to have prevailed until the New Model Army was organized in 1646.¹¹ In part this follows the local organization of military units where a clergyman could accompany the men from his parish who composed the bulk of a single unit.

In the New Model Army the chaplains were reorganized as a part of the headquarters staff with Edward Bowles being listed as the "Chaplain to the Army."¹² He did not hold this position for a long time and left the army before the campaign ended. "The colleagues and successors of Bowles were Independents of the most advanced type, Dell, Saltmarsh, William Sedwick and the famous Hugh Peters."¹³ At various points the chaplains may have had specialized assignments to parts of the Army as when Hugh Peters is mentioned as Chaplain to the Train,¹⁴ but for the most part they worked as a coordinated team along with a few remaining regimental counterparts.¹⁵ While the number of chaplains varied widely from time to time, coordinated effort remained necessary due to the small number available for regular duty.

The Navy chaplains do not figure prominently in the story of the Civil War. I have encountered the names of only two and the significance of one of these, Samuel Kom, is due primarily to his efforts in an aborted revolt effort by Captain Batten in 1648.¹⁶ Kom was a Presbyterian as were most Navy personnel.¹⁷ Most services at sea were conducted normally by one of the officers and were limited to daily prayers which could be read by a layman. It was not until after the Third Dutch War (1672-4) that the Navy introduced an official establishment for naval chaplains.¹⁸

II TYPES OF ACTIVITY

The ministry of chaplains in this period covered several types of effort: preaching and conducting worship services, participation as a leader and staff member in the

council sessions, and general support for the men in battle. These were difficult tasks to perform. Richard Baxter bemoaned the scattered quarters of the men which multiplied the need for services as well as the physical rigors of life in the field which temporarily cost him his health.¹⁹ Despite these difficulties, the chaplains persisted with their ministry.

Puritan Emphasis on Preaching, Special Fasts and Services Prominent in the Forces

Preaching was a major point in the whole Puritan development. It also was vital for the Army chaplains. A general religious inclination seemed to characterize the military. Thus Manchester, when reporting on the progress of the war, "This also being the fast day I thought it a duty to seek God."²⁰ Normally, on a Sunday or a fast day, one of the chaplains would preach in the morning and another in the afternoon.²¹ Most of the services referred to seem to have been held for large groups at or near headquarters. The men thus had the chance to worship, although real convenience was sometimes minimal.

There were also special services held before a battle. On August 29, 1645, at Stapleton on the outskirts of Bristol, "A Fast was kept through the Army, to seek God for a blessing upon the designs against Bristol: Mr. Dell and Mr. Peters kept the day at the Headquarters." The following January before the Battle of Dartmouth, "Mr. Dell; in the morning, and Mr. Peters, in the evening, exhorted the soldiers to their duty."²²

After the battle, particularly a victory, it was customary to proclaim a fast day for the soldiers and once again the chaplains conducted their services. It was on such an occasion at Marston Moor that William Dell preached his best known sermon and was followed by Saltmarsh in the afternoon.²³ The Scots also followed this practice, a custom they acquired from the Swedes. Chaplain Douglas, chaplain to Lord Leven, led the Scottish troops in worship following the surrender of York in 1644.²⁴

The observation of fast days with appropriate sermons was not a new practice in this period. There had been a general fast on the approach of the Armada in 1588, a weekly fast in 1603 until the plague was over and, more recently, fasts had been held at the beginning of Parliament. Beginning in 1624, such fasts became a regular practice under James I, and Charles I's four Parliaments had fast days at their beginning.²⁵

Chaplain's Sermons Influenced Public Opinion

While the fast days were an action of Parliament approved by the King, the preachers were Puritan leaders and frequently included Army chaplains or men who deeply involved themselves in both the military forces and the religious movements of their day. The sermons were a significant force for influencing public opinion. "It was an observation of that time that the first publishing of extraordinary news was from the pulpit; and by the preacher's text, and his manner of discourse upon it, the auditors might judge, and commonly foresaw, what was like to be next done in the Parliament or Council of State."²⁶

In January, 1642, a permanent crisis was obvious. The King had unsuccessfully sought to capture five leaders of Parliament and subsequently left London. Parliament then called for another fast day on 20 January 1642 and for their continuation on the last Wednesday of every month "during the troubles of the said Kingdom of Ireland."²⁷ King Charles I thus gave to his opponents "a means of co-ordination and propaganda to which he himself had no parallel."²⁸ The fast sermons thus became a kind of covenant between Parliament and the people which continued on a regular basis until 1649.

The most outstanding and important preacher of the fast sermons was Stephen Marshall who served as an Army chaplain with Essex. Clarendon acknowledged his role when he wrote, "Without doubt, the Archbishop of Canterbury had never so great an influence upon the counsels at court as Dr. Burger and Mr. Marshall had then upon

the Houses.”²⁹ Marshall was a pulpit voice for Pym and later nimbly shifted from Presbyterianism to Independency until he preached a last fast day sermon for the Long Parliament on 3 March 1653.³⁰

Other Army chaplains shared in the fast sermons—Sedwick, Thomas Case, Peter Sterry, John Owen, Walter Craddock, William Dell and Hugh Peter—but with the exception of Peter, none approached the level of influence enjoyed by Marshall.³¹ As Marshall had spoken for Pym, so Peter would speak for Cromwell. In this way some Army chaplains extended their preaching and greatly magnified their influence.

Preaching By Laymen; “Excessive” Religious Freedom in Parliament’s Army

Preaching by laymen grew in the parliamentary forces and became a matter of concern until Parliament outlawed the practice in April, 1645, and instructed Fairfax to discipline all violators. The order seems to have been widely disregarded and “in the last year’s fighting many a church pulpit was taken over by officers or soldiers.”³² The Duke of Hamilton reported in a letter to the Earl of Lanerick on March 21, 1648, that “On Sunday an Independent souldier would have preached in Paules, but was by the multitude hurried to the Thames, and haredly escaped drowning.”³³ Strong opposition to this widespread practice was expressed by “An Opponent of Cromwell.”

“... for in the chefest churches on the Sabbath day the souldiers have gonn up into the pulpits both in the forenoone and the afternone and preached to the whole parish, and our minister have satt in ther seatt in the church, and durst not attempt to preach, it being a common thinge to preach in private houses night and day.”³⁴

Despite such criticism, the practice continued and increased with the growing influence of Independents and Sectarians in the late 1640’s and 1650’s.

A final aspect of the preaching ministry had to do with

a concern for orthodoxy. Obviously, this was related to the growing division between the Presbyterians and the Independent and Sectarian coalition. It was also largely a result of the increase in lay preaching. Richard Baxter vividly relates his concern for orthodoxy and the difficulties he encountered in proclaiming it.

"I set myself from day to day to find out the corruption of the sectaries, and to discuss and dispute them out of their errors both religious and political. My life among them was a daily contending with seducers and gently arguing with the more tractable."³⁵

Wood in *Athonae Oxonienses* attributes unorthodoxy to William Erbury, one of Essex's chaplains, stating, "He corrupted the soldiers with strange opinions, Antinomian Doctrines, and other dangerous errors and by degrees fell to grosser opinions, holding universal redemption, etc., and afterwards became a Seeker, and I know not what."³⁶ The Presbyterians and the Royalists were both offended by the results of the Army's religious freedom.

Chaplains Active Politically

A second normal function for the chaplains in the Parliamentary forces stemmed from their position as staff officers. In the New Model Army, the Army Council met frequently. In part, these were normal military staff meetings where plans for battles or the ongoing needs of the units were discussed. However, because of the religious-political dimensions of the Civil War period, the Council meetings were occasions for much religious and political discussion and legislation. This was particularly true in 1647 when the Army headquarters was near London at Putney. Here, the famous Debates took place.

At Putney, the Army Council met in October and November, 1647, to try to reconcile a proposal by the Levelers known as "An Agreement of the People" with another proposal already made to Parliament by Ireton. General Fairfax was ill and Cromwell presided, his role being one

of conciliator among the opposing groups. At the same time, Cromwell was trying patiently to help negotiations with the King reach a successful conclusion.

The Levellers wanted a political structure which would usher in a new form of democracy. Particular emphasis came to center on universal male suffrage, and their other demands included "regular Parliaments, frequent elections, an unalterable Bill of Rights and the abolition both of the Monarchy and the House of Lords." ³⁷

At the same time, Fifth Monarchy doctrines came to the fore and were quite evident in the debates. These introduced religious doctrines in a prominent place and helped set the stage for a chaplain to help bridge the basic divisions within the Council.

"Fifth Monarchy doctrines had made a considerable impact on some of the higher-ranking officers. For instance, during a debate on 29 October, Lieutenant General Goffe discoursed on the apocalyptic writings, and asserted that Christ and his saints had to destroy Antichrist or the rule of iniquity, during the last days. The other officers, Colonel Rainborough and Colonel Nathaniel Rich, also revealed strong Fifth Monarchy leanings in their support of proposals to end the monarchy and inaugurate the rule of the saints." ³⁸

Chaplain Accepted as Reconciler Within the Army Council

Hugh Peter was not present at the first session on 28 October, but it ended with a proposal by Lieutenant Colonel Goffe for a prayer meeting on the following day in order "to draw us uppe to a serious consideration of the weightiness of the worke that lies before us, and seriously to sett our selves to seeke the Lord." ³⁹ This was agreeable to all and the next day Hugh Peter joined in the worship and remained for the debate.

On the issue of male suffrage, Cromwell and Ireton were in opposition. It was Hugh Peter, however, who proposed a compromise that allowed the council to finally reach an agreement. He only spoke twice and the council responded

to both comments. The first concerned a termination of the discussion and its referral to a smaller committee. "I think three or four might be thought of in this company." ⁴⁰ A committee was appointed to work on a compromise statement.

Peter's second comment dealt with the critical issue of suffrage. He proposed that suffrage should include "any wise discrete man that hath preserved England or the Government of itt." To this end he was convinced that, "For my parte I am cleare the point of Election should be amended." ⁴¹ These comments, coming at a time when the Council was clearly reaching an impasse were invaluable. Peter's role at Putney illustrates the strategic part a chaplain could, and often did, play. Many issues, while political in nature, were religious in terms of motivation. The chaplains who had served with the men in danger and hardship were thus able to offer guidance at many critical points.

Still later, in the Army Council meetings between November, 1648, and March, 1649, a number of chaplains who attended are listed by Clarke. The chaplains made their presence felt and found this an excellent pulpit from which to present their ideas and thoughts. This became a major vantage point where their thoughts and wishes could affect the making of decisions and could be distributed to all of the men.

Parliamentary Chaplains Fight in Battle of Edgehill

Another important feature of the chaplaincy has to do with how they work and associate with the soldiers who form their congregations. A Royalist, Captain Richard Atkyns, refers to them as those "whose places were not to fight, or be in the field." ⁴² John Vicars, on the other hand, presents quite a different picture of Parliamentary chaplains during the battle of Edgehill,

"The reverend and renowned Master Marshall, Master Ashe, Master Mourston, Masters Ibediah and John Sed-

wick, and Master Wilkins, and divers other eminently pious and learned pastors rode up and down the army through the thickest dangers, and in much personal danger, most faithfully and courageously exhorting, and encouraging the soldiers to fight valiantly and not to fly, but now, if ever, to stand to it and fight for their religion and laws!"⁴³

A similar type action is attributed to Hugh Peter who at Naseby, "preached to the troops before the fight, and . . . during the battle he 'rode from rank to rank with a Bible in one hand and a pistol in the other exhorting the men to do their duty!'"⁴⁴ Again, at the fall of Basing House, Peter encountered the Marquis of Winchester during the battle and sought to argue him out of his "misguided loyalty."⁴⁵

The less dangerous but equally rigorous life in the field was described by Baxter who was with the army "in their greatest adversity and endured so many cold storms and unseasonable marches and lain out of the doors so many nights together."⁴⁶ The Parliamentary chaplains, at least, seem to have shared the rigors of their soldiers' life in the army.

III OTHER FUNCTIONS

In addition to these basic functions of chaplains in the military, various chaplains performed an assortment of other duties as well. Chaplain Robert Stapylton in 1649 arranged the marriage of Cromwell's son to the daughter of Richard Mayor, Esquire.⁴⁷ Dr. John Cole, a Royalist chaplain, served as a commissioner for the surrender of the Scilly Islands in 1651.⁴⁸ Hugh Peter was instrumental in negotiating the surrender, or reliable peacefulness, of Cornwall for Fairfax.⁴⁹

Another duty assumed by some chaplains was that of a war correspondent. We have already referred to Hugh Peter's account of the excursion into Ireland in 1642. Chaplain Simeon Ash wrote a detailed history of the Manchester's Campaign of 1644 as did Chaplain William Good. Chaplains Thomas Case and Adoniram Byfield published accounts of

Edgehill. Chaplain Edward Bowles wrote about the New Model Army in the West of England and Hugh Peter wrote of the major battles of 1645-1646. Finally, Joshua Sprigge added his *Anglia Rediviva*.⁵⁰

Interpreters, Couriers, Apologists — and Troublemakers

The chaplains were also instrumental as interpreters of the events which took place. John Saltmarsh, who served so ably as a chaplain early in the war, told Cromwell and Fairfax that the Lord had deserted them in 1647. Having delivered that message, he returned home and died within a few days.⁵¹ Speaking of Cromwell's units, Austin Woolrych says, "Many of their chaplains stood on the extreme left wing of puritanism, and instilled in them a faith that the overthrow of tyranny in church and state was only the first stage in the unfolding of God's great purpose for England." ⁵²

Chaplains were often the ones who would bring reports back to Parliament about significant military engagements. Hugh Peter was often utilized in this role. This also provided opportunity for a chaplain like Peter to play a bit of politics and gather praise for those whom he supported.⁵³ It also enabled a man like Peter to obtain "an elevated platform for expounding with diplomatic skill the virtues and divinely favored cause of Independency." ⁵⁴

The chaplains also served as apologists for the Parliamentary cause. In 1642, Stephen Marshall "condemned all 'neuters' in the struggle which was about to begin; to seek accommodation with the malignant party was to betray the cause not of Parliament but of God." ⁵⁵ Again the chaplains moved into recently conquered areas and sought to win over public support for their cause. Peter did this very successfully in Torrington Market Place and was often joined in such an effort by Dell and Saltmarsh.⁵⁶

Chaplains could also be troublemakers and a few had parts in serious uprisings. In 1654, Chaplain Samuel Oates participated in the planning of a Fifth Monarchy revolt and was cashiered for his part in it.⁵⁷ A Chaplain Close

was also fired by Colonel Okey, because of his dangerous doctrines and influence on the men.⁵⁸ A Navy chaplain, Samuel Kern, had a very active part in an attempted revolt by Captain Batten in 1648.⁵⁹

We know of two other tasks performed by chaplains. One was that of being an official courier. Chaplain Michael Hudson accompanied King Charles I when he escaped and fled on April 26, 1646. He had served the King as a messenger on several dangerous errands and even carried the plan for an uprising led by the Prince of Wales to the King.⁶⁰ The final task was that of recruiting other chaplains, a task performed by Peter who recruited William Dell and perhaps others.⁶¹

Pay and Uniforms

Payment for chaplains seems to have been in the Parliamentary forces at a rate of 6s, 8d, per day. This was the rate for 1644 as paid in the Earl of Manchester's units.⁶² Another reference lists the numbers and daily pay for a perfect regiment of Infantry. Here the amount given is 8s, 8d, but it is paid for "Chaplaine and man."⁶³ According to the latter, the chaplain also had either an enlisted assistant or a servant on duty with him.

The uniform of a chaplain remains a question. From 1645-1648, a number of chaplains left the Army, particularly the Presbyterians. Their departure evoked this jibe in mid-January, 1648, "I wonder what's become of horse-preachers in red caps and plush jackets, . . ." ⁶⁴ In a letter by Sir Patrick Drummond on 8th September, 1654, a Reverend Robert Browne, who traveling by boat to Scotland was advised to "lay aside ewrye thing which made him looke lyke a gentlemen or souldiour and cloath him self altogither lyke a marchand, yea, and without a sword." ⁶⁵ Another letter in 1654 indicated that Royalist chaplains and English Divines wore different types of distinctive garb. Concern is expressed lest the pastor in question "will not be distinguished from Hugh Peeters by his clergy

(Continued on page 55)

FOOTNOTES

1. Raymond P. Stearns, *The Strenuous Puritan: Hugh Peter, 1598-1660* (Urbana, Illinois: University of Illinois Press, 1954), p. 189.
2. *Ibid.* p. 190 ff.; C. D. Wedgewood, *The Great Rebellion: The King's War 1641-1647* (New York: The Macmillan Company, 1959), pp. 110-111. He was executed as a regicide in 1660. Sir Charles Firth, *Oliver Cromwell and the Rule of the Puritans in England*, (London: Oxford University Press, 1966), p. 442, 6th edition.
3. This later was published as *A True Relation of the Passages of God's Providence in a Voyage for Ireland* (London, 1642) Stearns, *op. cit.*, p. 191.
4. *Ibid.*, pp. 197-199.
5. As quoted in C. H. Firth, *Cromwell's Army: A History of the English Soldier During the Civil Wars, the Commonwealth and the Protectorate*, (3rd edition; London: Methuen and Company, Ltd., 1921), p. 311.
6. John Rushworth, *Historical Collections: Containing the Principal Matters Which Happened Setting Forth Only Matter of Fact in Order of Time, Without Observation or Reflection* (8 vol. London: 1659-1701 [republished in 1969] vol. 3, pt. 1, pp. 725-735.
7. C. H. Firth, *op. cit.*, pp. 311, 400, 403.
8. J. D. Hittle, *The Military Staff: Its History and Development* (Harrisburg, Penn.: The Military Service Publishing Company, 1949) p. 37.
9. *Ibid.*, p. 120. He lists the composition of the headquarters staff for the New Model Army in 1645 which includes "Chaplain to the Army-Master Boles." (p. 118.)
10. C. D. Wedgewood, *op. cit.*, p. 287.
11. Eric C. Walker, *op. cit.*, p. 44.
12. It would not be until 1796 that a chaplains' general department would become part of the British military structure. J. R. Western, *The English Militia in the eighteenth century: The Story of a Political Issue, 1660-1802* (London: Routledge Kogan Paul, 1965), p. 397 n.
13. C. H. Firth, *op. cit.*, p. 318.
14. Thomas Carlyle, *Oliver Cromwell's Letters and Speeches with Elucidations* 4 vols. (New York: Charles Scribner's Sons, 1899), I, p. 208.
15. Austin, Woolrych, *Battles of the English Civil War* 3rd edition; (London: Pan Books, Ltd., 1966), p. 103.
16. J. R. Powell, *op. cit.*, pp. 153-154.
17. *Ibid.*, p. 126.

18. Pepys, Sam; *The Diary of Samuel Pepys*; Robert Latham and William Mathews, eds. (11 vols. Berkeley: Univ. of Colo. Press, 1970) I, p. XXXVI.
19. E. C. Walker, *op. cit.*, pp. 51-52.
20. Letter from Harfield on 25 September 1644 to "The Committee of Both Kingdomes, &c" in John Bruce, *op. cit.*, p. 28.
21. E. C. Walker, *op. cit.*, p. 55.
22. Both quotations are from the *Anglia Rediviva* as quoted E. C. Walker, *op. cit.*, p. 46.
23. E. C. Walker, *op. cit.*, p. 55.
24. C. H. Firth, *op. cit.*, p. 319.
25. Common's Journal, I, 671, 715, 869, 873-4, 922-6, as cited in H. R. Trevor-Roper, *The Crisis of the Seventeenth Century: Religion, The Reformation and Social Change* (New York: Harper & Row Publishers, 1967), p. 295.
26. Edward, Earl of Clarendon, *The History of the Rebellion*, ed. W. D. Macray (Oxford, 1888), IV, p. 194.
27. John Rushmore, *Historical Collections* (1721), III, i, p. 494.
28. H. R. Trevor-Roper, *op. cit.*, p. 306.
29. H. R. Trevor-Roper, *op. cit.*, p. 343.
30. Edward, Earl of Clarendon, *op. cit.*, I, 401.
31. *Ibid.*, p. 323.
32. Austin Woolrych, *op. cit.*, p. 103.
33. Samuel Rawson Gardiner, Editor, *The Hamilton Papers: Being Selections from Original Letters in the Possession of his Grace The Duke of Hamilton and Brandon, Relating to the Years 1638-1650* (London: Johnson Reprint Company, 1880), p. 168.
34. John Bruce, ed., *op. cit.*, pp. 73-74.
35. *Relizuisse Baxteriance*, p. 53, as quoted in C. H. Firth, *op. cit.*, p. 318.
36. Quoted in William Clarke, *The Clarke Papers: Selections from the Papers of William Clarke, Secretary to the Council of the Army, 1647-1649, and to General Monck and the Commanders of the Army in Scotland*: C. H. Firth, ed.; (4 vol. London: Johnson Reprint Company, 1891-1901), II, p. 171 n.
37. Maurice Ashley, *The Greatness of Oliver Cromwell* (New York: The Macmillan Company, 1958), p. 92.
38. P. G. Rogers, *The Fifth Monarchy Men* (London: Oxford University Press, 1966), p. 15.
39. William Clarke, *op. cit.*, p. 255.
40. *Ibid.*, p. 321.
41. *Ibid.*, pp. 327-328; William Cortez Abbott (ed.) *The Writings and Speeches of Oliver Cromwell*, 4 vols. (Cambridge: Harvard University Press, 1937-1947), I, pp. 516-528.

42. Richard Atkyns and John Gwyn, *Military Memoirs: The Civil War*: Peter Young and Norman Tucker, eds.; (Hamden, Conn.: Archon Books, 1968), p. 17.
43. John Vicars, *Parliamentary Chronicle*, Jehovah Jireh, p. 200; as quoted in C. H. Firth, *op. cit.*, p. 496.
44. Raymond Phineas Stearns, *op. cit.*, p. 249.
45. C. D. Wedgewood, *op. cit.*, p. 496.
46. Richard Baxter, as quoted by Hugh Martin, *Puritanism and Richard Baxter* (London: SCM Press, Ltd., 1954), p. 38.
47. Wilbur Cortez Abbott and Catherine D. Crane, *op. cit.*, II, pp. 21, 27, 29.
48. Richard Atkyns and John Gwyn, *op. cit.*, p. 108.
49. Raymond Phineas Stearns, *op. cit.*, pp 269-271.
50. C. H. Firth, *op. cit.*, p. 326; William Holler, ed., *op. cit.*, I, pp. 84-85.
51. E. C. Walker, *op. cit.*, p. 50.
52. R. H. Parry, ed., *op. cit.*, p. 60.
53. Raymond Phineas Stearnes, *op. cit.*, p. 288; E. C. Walker, *op. cit.*, p. 48.
54. E. C. Walker, *op. cit.*, p. 70.
55. C. D. Wedgewood, *op. cit.*, p. 70.
56. *Ibid.*, p. 540; E. C. Walker, *op. cit.*, p. 56.
57. C. H. Firth, *op. cit.*, p. 339.
58. *Ibid.*, p. 325.
59. J. R. Powell, *op. cit.*, pp. 152-154.
60. C. D. Wedgewood, *op. cit.*, pp. 548, 554, and 607.
61. E. C. Walker, *op. cit.*, p. 45.
62. "Payments made by Gregory Gawsell to the Earl of Manchester's Army from 29th April 1644 to 1st March 1645," reprinted in Godfrey Davies, "The Army of the Eastern Association, 1644-1645," *English Historical Review*, Vol. XLVI, no. 181, January, 1931, p. 90.
63. T. W. Webb, ed., *Military Memoir of Colonel John Birch, Sometime Governor of Hereford in the Civil War Between Charles I and the Parliament; Written by Roe, his Secretary; With an Historical and Critical Commentary, Notes, and Appendix, by the Late Rev. John Webb* (London: Johnson Reprint Company, 1878), p. 67.
64. E. C. Walker, *op. cit.*, p. 95.
65. George F. Warner, ed., *The Nicholas Papers: Correspondence of Sir Edward Nicholas, Secretary of State*, 3 vols. (New York: Johnson Reprint Corporation, 1965), II, p. 81.
66. *Ibid.*, p. 148.
67. Robert Venables, *The Narrative of General Venables*, C. H. Firth, ed. (New York: Johnson Reprint Corp., 1965), p. 6.

BIBLIOGRAPHY

A. *Primary Sources:*

- Atkins, Richard and Gwyn, John. *Military Memoirs: The Civil War*. Edited by Peter Young and Norman Tucker. Hamden, Conn.: Archon Books, 1968.
- Birch, Colonel John. *Military Memoir of Colonel John Birch, Sometime Governor of Hereford in the Civil War Between Charles I and the Parliament; Written by Roe, His Secretary; With an Historical and Critical Commentary, Notes, and Appendix, by the Late Rev. John Webb*. Edited by the Rev. T. W. Webb. London: Johnson Reprint Company, Ltd., 1878.
- The Commonwealth of England: Documents of the English Civil Wars, the Commonwealth and Protectorate, 1641-1660*. Edited by Charles Blitzer. New York: G. P. Putnam's Sons, 1963.
- Clarke, Sir William. *The Clarke Papers. Selections from the Papers of William Clarke, Secretary to the Council of the Army, 1647-1649, and to General Monck and the Commanders of the Army in Scotland, 1651-1660*. Edited for the Royal Historical Society by C. H. Firth. London: Johnson Reprint Company, Ltd., 1891-1901.
- Cromwell, Oliver. *The Writings and Speeches of Oliver Cromwell with an Introduction, Notes and a Sketch of His Life*.
- Cromwell, Oliver. *Oliver Cromwell's Letters and Speeches with Elucidations*. 4 vols. Edited by Thomas Carlyle. New York: Charles Scribner's Sons, 1899.
- The Hamilton Papers: Being Selections from Original Letters in the Possession of his Grace the Duke of Hamilton and Brandon, Relating to the Years 1638-1650*. Edited for the Camden Society by Samuel Rawson Gardiner. London: Johnson Reprint Company, Ltd., 1880.
- Hobbes, Thomas. *Behemoth: The History of the Causes of the Civil Wars of England, and of the Counsels and Artifices by Which They Were Carried on from the Year 1640 to the Year 1660*. Edited by William Molesworth. New York: Burt Franklin, 1969 (original edition: 1682; originally published: 1840).
- Puritanism and Liberty: Being the Army Debates (1647-9) from the Clarke Manuscripts with Supplementary Documents*. Edited by A. S. P. Woodhouse. Chicago: University of Chicago Press, 1951.
- The Quarrel Between the Earl of Manchester and Oliver Cromwell: An Episode of the English Civil War*. Collected by the late John Bruce with fragments of "A Historical Preface" by Mr. Bruce. Annotated and Completed for the Camden Society by David Masson. London: Johnson Reprint Company, Ltd., 1875.
- Rogers, Richard and Ward, Samuel. *Two Elizabethan Puritan*

- Diaries*. Vol. II of *Studies in Church History*. Edited by M. M. Knappen. Gloucester, Mass.: Peter Smith, 1966.
- Rushworth, John. *Historical Collection: Containing the Principal Matters Which Happened. Setting Forth Only Matter of Fact in Order of Time, Without Observation or Reflection*. 8 vols. London: 1659-1701. (Republished in 1969.)
- Tracts on Liberty in the Puritan Revolution, 1638-1647*. 3 vols. Edited by William Haller. New York: Octagon Books, Inc., 1965.
- Tracts Relating to Military Proceedings in Lancashire Commencing with the Removal, by Parliament, of James Lord Strange, Afterwards Earl of Derby, from his Lieutenancy of Lancashire, and Terminating with his Execution at Bolton*. Edited by George Ormerod. London: Johnson Reprinting Company, Ltd., 1844 (first reprinting: 1968).

B. Secondary Sources:

- Ashley, Maurice. *Cromwell's Generals*. New York: St. Martin's Press, Inc., 1955.
- Brailsford, H. N. *The Levellers and the English Revolution*. Edited and prepared for publication by Christopher Hill. Stanford, Cal.: Stanford University Press, 1961.
- Collinson, Patrick. *The Elizabethan Puritan Movement*. Berkeley: University of California Press, 1967.
- Coltman, Irene. *Private Men and Public Causes: Philosophy and Politics in the English Civil War*. London: Faber and Faber, 1962.
- Dickens, A. G. *The English Reformation*. New York: Schocken Books, 1964.
- Firth, Charles Harding. *Cromwell's Army: A History of the English Soldier During the Civil Wars, the Commonwealth and the Protectorate*. London: Methuen and Company, Ltd., 1961 (3d edition).
- . *Oliver Cromwell and the Rule of the Puritans in England*. London: Oxford University Press, 1966 (6th edition).
- Hill, Christopher. *The Century of Revolution, 1603-1714*. London: Thomas Nelson and Sons, Ltd., 1967.
- . *God's Englishman: Oliver Cromwell and the English Revolution*. New York: The Dial Press, 1970.
- . *Intellectual Origins of the English Revolution*. Oxford: Clarendon Press, 1965.
- Hittle, J. D. *The Military Staff: Its History and Development*. Harrisburg, Pa.: The Military Service Publishing Company, 1949.
- Howell, Roger, Jr. *Newcastle Upon Tyne and the Puritan Revolu-*

- tion: *A Study of the Civil War in North England*. Oxford: Clarendon Press, 1967.
- James, Margaret. *Social Problems and Policy During the Puritan Revolution, 1640-1660*. London: Routledge and Kegan Paul, Ltd., 1966.
- Martin, Hugh. *Puritanism and Richard Baxter*. London: SCM Press, Ltd., 1954.
- Montague, F. C. *The Political History of England*. 12 vols. Edited by William Hunt and Reginald L. Poole. London: Longmans, Green and Company, 1920.
- Packer, John W. *The Transformation of Anglicanism, 1643-1660, with Special Reference to Henry Hammond*. Manchester: Manchester University Press, 1969.
- Parry, R. H., editor. *The English Civil War and After, 1642-1658*. London: Macmillan, 1970.
- Powell, J. R. *The Navy in the English Civil War*. London: Archon Books, 1962.
- Rogers, P. G. *The Fifth Monarchy Men*. London: Oxford University Press, 1966.
- Seaver, Paul S. *The Puritan Lectureships; The Politics of Religious Dissent, 1560-1662*. Stanford, Cal.: Stanford University Press, 1970.
- Seymour, St. John D. *The Puritans in Ireland, 1647-1661*. Oxford: Clarendon Press, 1969 (first published: 1912).
- Solt, Leo F. *Saints in Arms: Puritanism and Democracy in Cromwell's Army*. Stanford, Cal.: Stanford University Press 1959.
- Stearns, Raymond Phineas. *The Strenuous Puritan: Hugh Peter, 1598-1660*. Urbana, Ill.: University of Illinois, 1954.
- Traill, H. D., and Mann, J. S., editors. *Social England: A Record of the Progress of the People in Religion, Laws, Learning, Arts, Industry, Commerce, Science, Literature and Manners, from the Earlier Times to the Present Day*. Vol. IV: *From the Accession of James the First to the Death of Anne*. London: Cassell and Company, Ltd., 1903.
- Walker, Eric C. *William Dell: Master Puritan*. Cambridge: W. Heffer and Sons, Ltd., 1970.
- Wedgewood, C. V. *A Coffin for King Charles: The Trial and Execution of Charles I*. New York: Macmillan, 1964.
- *The Great Rebellion: The King's War, 1641-1647*. New York: The Macmillan Company, 1959.
- Western, J. R. *The English Militia in the Eighteenth Century: The Story of a Political Issue, 1660-1802*. London: Routledge Kegan Paul, 1965.
- Woolrych, Austin. *Battles of the English Civil War*. London: Pan Books, Ltd., 1961 (3d edition: 1966).

A List of English Military Chaplains, 1640-1660

- | | |
|---|---|
| <p>Ash(e), Simeon
 Baxter, Richard
 Blair, Robert (Scot)
 Bowles, Edward
 (R) Brideoak, Ralph (D.D.)
 Browne, Master
 Byfield, Adoniram
 Canne, John
 Case, Thomas
 Close, Master
 (R) Cole, Dr. John
 Collier, Thomas
 Craddock, Walter
 Dell, William
 Denne, Coronet Henry
 Douglas, Master Robert
 (Scot)
 Erbury, William
 French, Dr. Peter
 (R) Fuller, Mr. Floyd
 Good(e), William
 Gumble, Thomas
 (R) Hammond, Dr. Henry
 Hammond, Samuel
 (R) Hudson, Michael
 Kem, Samuel (Navy)
 Knight, Master
 Lane, Nathaniel
 Lathom, Paul</p> | <p>Lee, Richard
 Love, Christopher
 Marshall, Stephen
 Mourton, Master
 Oates, Samuel
 Owen, Dr. John
 Patient, Thomas
 (R) Pearson, Master
 Peter(s), Hugh
 Powell, Vavasor
 Pinnell, Henry
 Ram, Robert
 Saltmarsh, John
 Sedwick, John
 Sedwick, Obadiah
 Sedwick, William
 (R) Sheldon, Dr. Gilbert
 Sprigge, Joshua
 Springham, John
 (Navy)
 Spurstowe, William
 Stapylton, Robert
 Sterry, Peter
 Symonds, Richard
 Walbord, Mr.
 Webster, John
 Welles, Dr. Samuel
 Wilkins, Master
 (R) denotes royalist</p> |
|---|---|

Preaching Clinic



ON PREACHING FROM THE OLD TESTAMENT

By James T. Cleland

A Philadelphia rector wrote me last summer, while I was on duty with the Army Chaplains in Germany, and I'm still trying to find time to answer him. So I decided to write this column and send him a copy, since he raised a question which is of importance, even of interest, to us who are pulpiteers. Here it is: "What do you believe to be the significance of the Old Testament for Christian preaching?"

I had always accepted the fact that the church — Catholic, Reformed, Roman Catholic — assumed a unity of some

kind between the Testaments. My own longing is that the Apocrypha and the Pseudepigrapha (at least some of them) be also accepted as canonical, for they help to fill in the gap between Daniel and the Gospels. The OT was the bible of the early church, until Marcion, the heretic, came along, around A.D. 140, and tried to replace it with Luke and ten of the Pauline letters. Marcion flatly declined to accept the OT as Christian scripture. The church did two things in reaction; it reaffirmed that the OT was scripture, and it went on to

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

form a wider NT than Marcion's. It sensed that there was a unity between the OT and the newly formed NT. But wherein is the unity?

You know, and some of you practice, various ways of fusing the Testaments. One is the allegorical method, which sees the Christian message of salvation taught in the OT, if one just uses enough fancy. The danger is that eisegesis overpowers exegesis. Is the Doctrine of the Trinity really in Genesis 1:26, or in 18:1-15?

Typology tries to be less fanciful and depends on parallelism between figures in the OT and NT. Joseph, persecuted by his brothers but saving them in Egypt, may be the type of Jesus the Savior, despised and rejected of his fellows. Moses, the prophet and the giver of the Law, anticipated Jesus the teacher and the giver of the New Law in the sermon on the Mount. Well, maybe. What do you think?

Or, does the unity lie in the more common view that the OT is preparatory to the NT, which fulfills that which is promised in the OT? This is a common Christian persuasion. Yet the OT contained a message vested in itself *and, thus it continues*. For the OT is the ancestor of contemporary

Pharisaic Judaism as well as of contemporary gentile Christianity — each still a live option. At the 4th International Congress for Luther Research, held at St. Louis in August, 1971, Jaroslav Pelikan of Yale, gave the presidential address. He pointed out that "Judaism is not, as Luther and the centuries before had maintained, a 'shadow' destined to disappear with the coming of Christianity . . . , but a permanent part of the wondrous dispensation of God in human history. . . . Christians cannot evade the problem of the continuing validity and unique witness of Israel, and Jews cannot continue to treat as a mere upstart *a movement that embodies some of the central insights of the Hebrew Bible*" (italics mine).

That last sentence is the stuff of my answer. The unity of the Testaments lies in the character, will and action of God, who is the same yesterday, today, and forever, and, therefore, the same in both Testaments. Now man, in both Testaments, interprets, misinterprets, and reinterprets that fact. We, too, do all three. Do we prefer the gentle attitude to Nineveh in Jonah, or the belligerent temper of Nahum? Which? Why? Do we choose Ezra's position regarding foreign

wives, or that expressed in the genealogy at the end of Ruth, where David's great-grandmother is a Moabitess? Which? Why? Do we side with the Deuteronomic theory that if a man is good he will be materially successful in this life, or with the impatient Job (after chapter II) who blasts and decries and rants against this theory in his own particular case? Why? Why? Well, how do we go about answering such questions, consistently?

What we need is a norm, *derived from both Testaments*, to be used to test any part of the Bible, as an instance of God in action. For that is what the word of God is: God in action for man's salvation, i.e., to make him healthy, by bringing him back into right relations with God and his fellows. There are such norms: The Apostles' Creed, the Nicene Creed, the Westminster Confession of Faith, the Heidelberg Catechism, Articles of Religion (39 or less), and on and on. Here is how a class in the Divinity School at Duke worded it as it sought a touchstone to determine the validity of a passage, NT or OT, for exegesis, exposition and the application:

God, the Creator and Sustainer of life, has so purposed in His love that man be in right

relations with Him, that of His own free will He overcomes the power and erases the guilt of sins which separates man from God.

This was always His effective purpose, but it was uniquely manifested and dramatized in the birth, life, death and resurrection of Jesus.

He is acknowledged as the Son of God because he supremely reveals the will and nature of God.

This redeeming activity of God is perpetuated by the working of the Holy Spirit.

Those who believe this are bound in an eternal fellowship whose daily life on earth is marked by faith, love, and hope.

Those who refuse to believe this are under the judgment of God's love, here and hereafter.

With such an affirmation of faith one tests OT points of view, and, for instance, prefers Jonah to Nahum, and Ruth to Ezra, and Job to the D. theory. Moreover, we discover that what we long thought to be key words of the NT are in the OT. When Paul thought of "Faith," he went all the way back to Abraham — though his exegesis is invalid for some folk! Can you think of a better example of "grace" than the call of Isaiah, who certainly was not justified by works? When "mercy" is men-

tioned, what comes to mind? Surely it is Hosea's treatment of his errant wife. If we try to personify "hope," hearken to the clamor of candidates: Abraham, Moses, Joshua, David, 2nd Isaiah, Nehemiah. It was in Leviticus 19:18 that Jesus found "love of neighbor." These references give substance to the student Credo which is low-keyed, maybe a lowest common denominator, without detailed expansion or spelled-out elaboration. But it does one thing: it enables us to use each Testament in like manner, and both as a unity.

The writer of the letter, which primed this article, asked another question: "Do you preach ever, often, or rarely from Old Testament texts; and why or why not?" Surely, from what I have said above, he and you know the answer. I preached from the OT last Sunday. The sermon which comes to my aid regularly for preaching-missions is on Abraham, Isaac, and Jacob. I agree with the British soldier, wounded in WW I, who wrote his nurse: The Psalms are as up to date as the current *Daily Mail*. They

always seem to fit one's mood and the stop-press news as well. Have you noticed it? Have you noticed it, too, in the Psalms, and in the Law, and in one or other of the Prophets?

Jean Danielou, a Roman Catholic Professor of Theology in France, writes in an exciting volume, edited by Arnold Toynbee: *The Crucible of Christianity* (\$35.00, but worth it!) that "Christianity's current problem is actually the deficiency of its Judaic expression, which is one of the necessary aspects of its universality. . . . There is nothing to prevent the establishment of Christian communities formed of converts from Judaism, for whom the liturgical language would be Hebrew. There is not even any reason why circumcised Jews should not profess faith in Christ: this, after all, is what the Apostles were and is what they did" (p. 282).

Maybe God's saving word is always the same — yesterday, today, and forever — from Genesis to Revelation, and in the inter-Testamental books, too. Or, would you rather be a 20th century Marcionite? END

GREATNESS belongs to a life spent in struggling against a powerful wrong and trying to raise men to the highest deeds they are capable of If you mean to act nobly and seek the best things God has put within reach of men, you must fix your mind on that end, not on what happens to you because of it.—George Eliot

The Reserve Chaplain Programs—

(Editor's Note: The general reduction in military force levels and a steady movement toward the creation of a truly All Volunteer Armed Force have brought new urgency to the creation of a trained reserve force. Any national emergency or major mobilization in the future will draw at once upon ready reserves — with the emphasis on "ready." Responsible for an adequate supply of chaplains, the respective Chiefs are devoting much effort to strengthening their Reserve programs. THE CHAPLAIN invited each service to describe its Reserve situation and received the following three articles in response. We welcome comment and discussion.)

I

The Reserve Chaplain Program of the U.S. Army

By John H. Urey

Types of Reserve Opportunities

The Army Reserve Component Chaplain is a civilian clergyman who has volunteered to minister to the men and women of the Reserve forces of the U.S. Army. These Reserve Component chaplains include some of the most

talented and experienced clergymen in the entire nation. The majority of the Reserve Component Chaplains serve as pastors, priests, or rabbis in civilian churches or synagogues, but many are professors in the theological seminaries, colleges, and universities. Others serve as hospital chaplains, institutional chaplains, pastoral counselors or perform other types of ministry in their civilian communities.

The Army depends on the Reserve Components to provide trained units and individuals for active duty in time of war, national emergency, or at other times when required by national security. The key word for the reservist is mobilization. The reserve chaplain must be highly qualified, well-trained, and prepared to serve on active duty in the Army.

To qualify for appointment as a reserve component chaplain, a person must be an ordained clergyman endorsed for the chaplaincy by a recognized religious denomination. He must be a graduate of an accredited college or university and an accredited theological school. He must also meet certain administrative and physical requirements. A reserve component chaplain is appointed initially as a chaplain (First Lieutenant).

Guard Descended from Colonial Militia

The forerunners of today's reserve component chaplains were the chaplains of the revolutionary war era who responded to the call to duty. The Army National Guard traces its lineage to the colonial militia of the Revolutionary War and has made significant contributions in every war in which our country has fought. Elements of the U.S. Army Reserve were initially formed in 1908. Both the Army National Guard and the Army Reserve compiled distinguished records during World War I and World War II and during later partial mobilizations and emergencies. Their role within our nation's military forces has been firmly established. The nation depends upon the individuals and units of the Reserve Components not only as military forces during wartime, but also for assistance and support during internal emergencies and civil disturbances. Although the Reserve Chaplain Program did not come to maturity until after World War I, wherever reserve component

forces have served, chaplains have volunteered to minister to the spiritual needs of Army personnel and their families.

There are three categories of chaplains in the reserve components of the U.S. Army: (1) National Guard unit chaplains, (2) Reserve unit chaplains, and (3) Reserve control group chaplains.

Unit Chaplains

The unit chaplains of the National Guard and Army Reserve are assigned to regular chaplain positions in their units located in the civilian communities throughout our nation. They train with their units one weekend a month or one night a week and during two weeks field training each summer which is their Annual Training.

Since there is a degree of mobility inherent in the clergyman's profession, reserve component units must make a continuing effort to insure that the authorized chaplain spaces are filled. Army Reserve and National Guard units recruit civilian clergymen from their communities to apply for appointment as their chaplains or request the assignment of Control Group chaplains who have already been commissioned and have served as chaplains. Staff chaplains of the major reserve component units, the Continental U.S. Army headquarters, and the Reserve Components Personnel and Administration Center assist the reserve force units in finding chaplains to serve their units.

Reserve Control Group Chaplains

The Reserve Control group chaplains are assigned to the Reserve Components Personnel and Administration Center (RCPAC) located in St. Louis, Missouri. This group is a pool of chaplains available to fill reserve component unit chaplain vacancies as they occur and to be available for service during mobilization or national emergency.

The Control Group is composed of the Ready Reserve, the Standby Reserve and the Retired Reserve. A special group within the Ready Reserve are known as Mobilization Designees (MOB DES). The MOB DES Chaplains are experienced and highly trained chaplains who are preassigned to a major Army headquarters or agency during the build-up of forces.

The Control Group chaplains of the Ready Reserve can be attached to Reserve or National Guard units for training during the year and can train with reserve forces units during their Annual Training period. Chaplains who do not live within commuting distance of units or who have been promoted beyond the grade level of chaplain spaces in nearby units can remain professionally qualified through participation in correspondence or residence courses of the U.S. Army Chaplain School, Fort Hamilton, N. Y., or other Army training programs.

The real heart of the reserve program is, however, the Army Reserve or National Guard troop unit which has a combat or combat support related mission. Here the unit chaplain has a challenging, year-round opportunity to minister to the young men and women who serve their country through duty in the Reserve and National Guard units.

To provide a continuing reserve of trained individuals for service as chaplains on active duty or for service in the Reserve forces, a program was established for seminarians to be appointed in the Staff Specialist Branch. Qualified, full-time students at an accredited theological school, who have been approved by a recognized religious denomination, may be commissioned as Second Lieutenants in the U.S. Army Reserve. After graduation and ordination, they may be commissioned as First Lieutenants in the Chaplain branch. Meanwhile, they may attend the basic course at the U.S. Army Chaplain School and may be attached to a Reserve Component unit to train under the supervision of a Reserve chaplain.

Reserve Component chaplains who serve a minimum of twenty years in an active reserve program are eligible for retirement and will receive retirement pay at age sixty based upon length of service and retirement points earned. Active duty military service may be counted with reserve component service in computing retirement years.

Reserve Directorate

There are several key offices and agencies which supervise and direct the Reserve Component Chaplain program of the Army. The Office Chief of Chaplains, Department of the

Army, coordinates and monitors the Reserve Component Chaplain programs of the Army and the professional development of Reserve Component chaplains. The Chief of Chaplains prescribes policies for appointment, branch qualification of and branch training of Reserve Component chaplains. **All applications for appointment in the Chaplain Branch and Divinity Program of the Reserve forces are processed through that office.** Verification of the Ecclesiastical Endorsement and educational requirements is the responsibility of the Chief of Chaplains.

The Continental Army Command (CONARC) Staff Chaplain supervises the training of the Army Reserve and National Guard Chaplains; as individuals and as members of their units. CONARC provides training programs, instructional materials, and other guidance required to train chaplains of the Reserve Components.

The Continental U.S. (CONUS) Army Staff Chaplains (There are currently four CONUS Armies) supervise and coordinate a continuing chaplain training program in the Army area for all Reserve and National Guard chaplains. This is accomplished by conducting chaplain training conferences, visits to units during training, distribution of training materials and information to chaplains, and frequent communication with Reserve Component chaplains. The CONUS Army chaplain plays a vital role in the Reserve Component Chaplain program by encouraging interest in the chaplaincy among civilian clergy. He provides information, guidance, and assistance to applicants for appointment in the chaplaincy.

The Reserve Components Personnel and Administration Center (RCPAC) Staff Chaplain assists Control Group chaplains with their inquiries about training, retirement points, promotion and retirement. He coordinates with the Office of the Chief of Chaplains, the CONARC Chaplain, and the CONUS Army Chaplains in matters pertaining to control group chaplains.

Army Chaplain School

The U.S. Army Chaplain School, Fort Hamilton, N. Y., is the primary agency for the professional training of U.S. Army chaplains of all components. Reserve Component

Chaplains begin their professional branch training by completing the Chaplain Officer Basic Course which is an orientation course designed to familiarize a civilian clergyman with the Army and to enable him to minister effectively in the military environment. The Chaplain Officer Advanced Course is a more advanced professional training program available to the Reserve chaplain. This course further enables the chaplain to minister to the special needs of the serviceman and his family and to develop his military knowledge so that he can operate more effectively within the Army framework. Both of these courses are offered in residence, by correspondence, or by a combination of the two. For chaplains more senior in experience and rank, a Field Grade Refresher Course is offered to provide and update on current and projected programs, plans, and policies of the Army chaplaincy. The Chaplain School also offers a continuing education program through correspondence courses and the self-improvement reading program designed primarily for control group chaplains and Staff Specialists (Divinity Students).

Command and General Staff Courses

In addition to the Chaplain Officer Basic Course and the Advanced Course, the Command and General Staff Officer Course is a requirement for chaplains who desire to qualify for promotion to Lieutenant Colonel (completion of 50 percent of the course) or Colonel (completion of the course). Chaplains attend this course to help develop competence as senior staff chaplains who can function effectively in combat units and under combat conditions. As a chaplain is promoted to higher rank, he serves on staffs at higher levels and assumes more responsibility for the supervision of other chaplains. This course is offered in residence at Fort Leavenworth, Kansas, by correspondence, by USAR School participation, or through a combination of these.

Reserves Essential to Total Force Planning

The Office Chief of Chaplains is currently exploring ways to use more effectively the talents and the skills of Reserve Component chaplains in the training and professional devel-



U.S. Army Chaplains School, Fort Hamilton, N. Y.

opment of other Reserve Component and active duty chaplains. Many Reserve Component chaplains have backgrounds and abilities that qualify them to serve as resource persons for workshops, training conferences and chapel-related programs of the active Army. This would be in addition to their vital ministry in the Reserve forces.

Plans are also being made to assign a senior Reserve Component Chaplain to DA on a statutory tour basis to coordinate Reserve Component chaplain activities. This Reserve Component chaplain would provide staff expertise from the point of view and vast experience of a "career reservist" and develop, under the guidance of the Chief of Chaplains, plans, programs, and policies pertaining to Reserve Component chaplains.

Greater reliance is being placed on our Reserve Forces and Reserve Component Chaplains. With the withdrawal of forces in Vietnam, the strength of the active Army is being reduced. Emphasis is being placed upon a modern volunteer Army and the zero draft. The Army has closed the ranks between its Active and Reserve forces more closely than ever before. Emphasis is being placed on total force planning with strong reliance on the Reserve Components. The military planners are taking the Reserve Forces into account as an integral part of our nation's defenses.

A well-trained and highly motivated Reserve is essential to assist the active Army forces in meeting future emergencies requiring mobilization. The men and women who serve in the Reserve forces will need chaplains to minister to their religious and moral needs, concentrating on the spiritual well-being of each individual as a person. The years ahead will be very challenging and rewarding for chaplains who volunteer to serve the citizen soldiers in the Army Reserve Components.

END

II

The Naval Reserve Chaplain Program

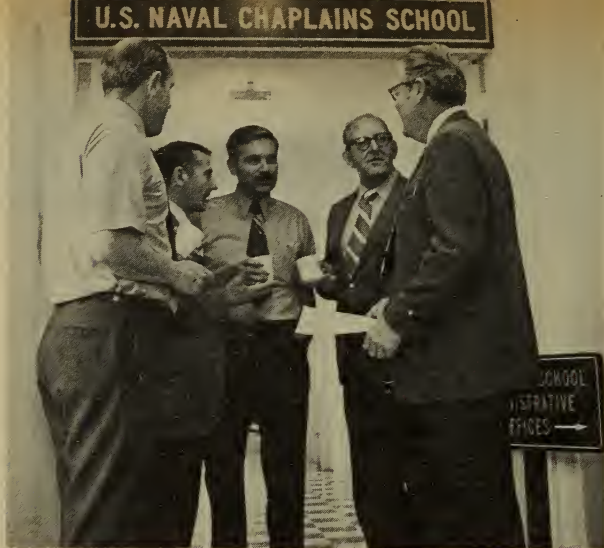
By Quinn L. Hawley

Ready for Duty

A Navy Chaplain performs a wedding ceremony at the Long Beach Naval Station Chapel, California. Another chaplain visits a patient at San Diego's Balboa Naval Hospital, while another counsels "walk-in" military personnel and their dependents at the San Diego Naval Station and also serves as a resource person for Equal Opportunity seminars. Still another will serve as dean for the Navy Chaplains' summer professional seminars. There is little unusual about these stories — except that these chaplains are inactive duty Naval Reserve chaplains with full time civilian jobs, and the duties described were not done during periods of Active Duty or Active Duty for Training. "Mobilization" used to be the key word and the only word in the Navy Reserve Program — which added up to continual training and standing by in the event of a "call-up." Now "mobilization" has been joined by a new phrase "One Navy!" The professional skills of inactive duty Reserve chaplains are being utilized through contributory support to the active forces.

Over 825 Inactive Reservists

There are over 825 inactive duty Naval Reserve chaplains and almost 100 more theological student program officers. Approximately 275 of the chaplains fill pay billets with Navy and Marine Corps Reserve Units. (There are no pay billets at present with any of the Coast Guard Reserve Units, but chaplains are serving them.) Most of the pay billets are limited to LCDR's and below. Chaplains in these



Coffee break at the Naval Chaplains School, Newport, R. I.

grades serve with Naval Reserve Air Units, Naval Reserve Centers, units of the 4th Marine Division and 4th Marine Air Wing, Naval Construction Battalions and Reserve Destroyer Divisions.

Six of the chaplains in pay status serve in the Chaplain Companies along with eighty other chaplains who attend the twenty-four or thirty-six meetings per year in a nonpay status. There are a total of eight chaplain companies located in New York City; Philadelphia; Washington, D.C.; Charlotte, North Carolina; Minneapolis; Omaha; Los Angeles and San Diego. Their meetings include professional education as well as matters pertaining to the Navy and the Chaplain Corps. The chaplain companies have special programs for the orientation of new Navy chaplains. The companies also hold "clergy days" and are an important resource for special Chaplain Corps projects. The Washington company is presently establishing a Reserve Chaplains individual Personal Profile for all reserve chaplains so that specific expertise can be readily located when needed by either reserve or active forces. Chaplains flow out of the chaplain companies to pay billets with reserve forces or to active duty. Chaplain William LaSor, USNR (Ret), for-



Lt. John Fitzgerald, CHC, USNR-R, officiates at a wedding at the Naval Station, Long Beach, Ca.

merly of the Los Angeles company, recruited over twenty-five men for the Navy chaplaincy, and over half of these are on active duty at the present time. The Los Angeles chaplain company devises its own quarterly training programs, parish ministry, leadership and management techniques, Biblical and theological subjects, politics and government, and naval know-how.

The remainder of the non-pay chaplains serve in other areas of the reserve program, but an increasing number of those and some of the chaplain company members are spending all or part of their time in a ministry to personnel of the active forces and their dependents. Some of these chaplains are filling critical denominational needs when the local quota of chaplains at a Naval Command cannot provide broad denominational coverage. Other chaplains are earning drill points by originating professional correspondence courses which will be available to active and inactive duty chaplains. A wide range of graduate level subjects will be covered by these courses, the first of which will be completed by late fall of this year. It will be titled "Major



LCDR Robert L. Bigler, USNR-R, visits a patient at the Naval Hospital, San Diego.

Themes of Some Minor Prophets," and is being written by Chaplain Nisson Shulman of Los Angeles.

ACDUTRA

Over 70 percent of the inactive duty chaplains perform twelve to fourteen days of active duty for training (ACDUTRA) every year. The first tour of ACDUTRA is spent at the Chaplains Indoctrination Seminars in San Diego and Norfolk. This tour may be replaced by attending the eight-week Basic Course at the Navy Chaplains School in Newport, R. I. This eight-week course is the only active duty for training with pay available to the members of the Theological Student Program. Quotas for the course conducted in summer 1972 were filled by the maximum of forty applicants in early May. Five of these students will be new active duty chaplains and the other thirty-five will return to seminary or civilian careers upon graduation. The 1972 summer course was the first course filled in recent years. In spite of limited opportunities for serving on active duty, the Naval Reserve chaplain program has been steadily growing.

Following the Indoctrination Seminar or the Basic Course, a reserve chaplain spends his second ACDUTRA in the Marine Corps Orientation Seminar at either Camp Lejeune or Camp Pendleton. Every attempt is made to send the chaplains to sea for their third ACDUTRA. Subsequent ACDUTRA's will cover the wide variety of experiences in Navy and Marine Corps ministry. The chaplains may also elect to attend the two week Advanced Level Course which incorporates some of the experiences of the nine month course of the Naval Chaplains School conducted for senior active duty chaplains. Reserve chaplains may also attend the annual Chaplains' Professional Seminars for active duty

Chaplain Thomas McPhatter, USNR-R, (ctr.) with CAPT G.E.R. Kinnear, CO, NAS, Miramar, Calif., and guests.



chaplains as well as the new Reserve Chaplains Hospital Ministry Seminar. Many reserve chaplains will also spend some of their ACDUTRA's in training, evaluating or aiding active duty chaplains. One reserve chaplain conducted a series of two-day workshops in Vacation Church School Planning, another used his fourteen days in leading weekend CCD Conferences. Many reserve chaplains who teach in seminaries and colleges are utilized in the leadership of short courses at various local commands. Reserve chaplains are helping active duty chaplains in house church ministries, coffeehouses, drug awareness and rehabilitation, alcoholism programs, and many types of counseling ministries. The Chaplains Division, through the project carried out by the Washington Chaplains Company, maintains an up-dated list of all subspecialties available in the Naval Reserve Chaplain program. With prior planning active duty commands can obtain chaplain help for almost any of the listed categories. This "Contributory Support" is available for ACDUTRA's or, if the chaplain is in the vicinity of the command requesting his help, for weekly drills.

Both Navy and Clergy Benefit

In all these ways the one-Navy concept is being implemented and reinforced. The reserve chaplain program fulfills the following missions for the Navy:

1. To provide a pool of trained clergymen to augment the active duty Navy Chaplain Corps in the event of mobilization;
2. To provide a ministry to both active duty and reserve personnel and their dependents;
3. To represent the Navy Chaplain Corps to their communities, their churches, and their denominations.

In return, the Navy provides the reserve chaplains with opportunities:

1. To earn qualifying years of service toward the minimum twenty required for a monthly retirement check commencing at age sixty; along with other retirement benefits;
2. To receive professional training applicable to civilian ministries as well as to the Navy chaplaincy;
3. To share with active duty chaplains in a ministry to men and women and their dependents in the Navy, Marine Corps, and Coast Guard.

It is unfortunate that most CDR and CAPT chaplains drill and perform annual ACDUTRA's in a non-pay status. The prospects for more pay billets for these senior chaplains seem very remote. Of course, they still earn points towards their retirement, but this in itself would not be enough to keep a chaplain involved in the Ready Reserve when he usually has only eight or ten good years behind him when he loses his pay status. The central motivation is an obvious enthusiasm for the Navy chaplaincy. Of the 930 reserve chaplains, less than sixty are on the inactive status list which refers to those who still hold their commissions but are not active in any aspect of the Reserve Chaplain Program. Many of the senior chaplains are volunteering for more responsibility and a hand in directing the Reserve Chaplain Program. Consequently, new programs are being established to make better and more effective use of these senior Naval Reserve Chaplains. The Eleventh Naval District (Southern California, Arizona, and part of Nevada) established a pilot program in which senior Naval Reserve Chaplains served on a quarterly board, without pay, to make recommendations concerning assignment of junior Reserve Chaplains to pay billets, and to advise the District Chaplain in matters of reserve chaplain needs and program. Thus, they may fill the need for area management of the Naval Reserve Chaplain Program at a time when active duty chaplain help for the Reserve Chaplain program is being curtailed because of budget and manpower reductions. In the future the Reserve Chaplains will profit from an increase in responsibility for their own program. The active forces are already profiting from the ministry the Reserve Chaplains are performing in the "One Navy!"

END

III

The USAF Reserve Chaplaincy

By Robert B. Board

The United States Air Force Reserve Chaplaincy consists of three major elements: (1) the Air National Guard (ANG) chaplains, managed by the National Guard Bureau, (2) the Category A unit assigned chaplains, managed by Headquarters AFRES, Robins AFB, Georgia; and (3) the individual reserve chaplains, managed by the Office of the Command Chaplain, Air Reserve Personnel Center (ARPC) in Denver, Colorado.

The ANG and Category A reserve chaplains function as an integral part of a flying reserve unit. Their training consists of the annual fifteen day tour of active duty for training and forty-eight drill periods each year, normally performed in two-day increments each month. This training provides the reserve chaplain with sixty-three days of pay each year.

Individual reserve chaplains managed by ARPC in Denver fall into a number of categories such as Chaplain Area Representatives (CHAPAR's), Mobilization Augmentees (MA), Chaplain Candidates, Obligated Reserve Section (ORS), Inactive Status List Reserve Section (ISLRS), and Retired Reserve.

Since its establishment in October 1970, ARPC/HC has been designing and implementing a new single manager concept at the direction of the Chief of Chaplains, USAF.

The CHAPAR Program

The Chaplain Area Representative Program (CHAPAR) was established by the Chief of Chaplains, USAF, in 1966 to provide training for chaplains for whom paid positions were not available and at the same time to provide chaplaincy services to military personnel and their dependents living in areas remote from active duty military installa-



U.S. Air Force Chaplains School, Maxwell AFB, Ala.

tions. The CHAPAR performs all chaplaincy services for active and retired military personnel and their dependents of all branches of the Armed Forces. CHAPAR also provides valuable assistance to the Civil Air Patrol, VA hospitals, active duty Air Force installations and ROTC detachments. The CHAPAR ministries have been particularly valuable during the Vietnam era for its services to the dependents of military personnel killed in action and to the dependents to POW-MIA's. The CHAPAR receives no pay; he works for retirement point credit only.

Mobilization Augmentees

The Mobilization Augmentees have in the past been assigned to various active duty installations and have been under the direct management of each Major Air Command. However, on 1 July 1972, Headquarters ARPC became the single manager for all individual reserve chaplains. In the new program, Mobilization Augmentees are assigned to ARPC and are attached for training to active duty bases nearest their homes for all of their training. The new single manager concept will provide better utilization of the reserve chaplain resource at a lower cost to the Air Force. It also provides the reserve chaplain with a straight line of command and a single point of contact for all actions.

Seminarrians

The Chaplain Candidate Program was initially estab-

(Continued on page 46)

Endorsers Confer on A.F. Reservists

Fifteen ecclesiastical endorsing executives participated in a conference on Air Force reserve chaplaincy concerns on 21-22 March at the Air Reserve Personnel Center, Denver. ARPC Command Chaplain (Col) James P. Rickards was host. The second day of the conference was devoted to briefings at Lowry AFB on Air Force rehabilitation programs at Lowry's confinement facility. A feature of the day was a visit to the "DMZ," an on-base servicemen's coffeehouse/hospitality center characterized as "a place not to do, but to be, a place to stretch your mind and to talk."

(Top) Col. Benjamin S. Catlin, III, ARPC CO, greets the conferees.

(Center) Col. Catlin makes a point to Dr. A. Purnell Bailey, United Methodist Church.

(Bottom) Chaplain (Col) Carl P. Oberleiter, USA, representing the American Lutheran Church, and Robert Ruick, retired Air Force Chaplain and Christian Science representative, listen intently.





(Above) CHAPLAIN Editor Edward I. Swanson (L) and the Rev. Theodore Lehr of the Military Ordinariate (R) in a pensive moment.

(Right) The Rev. Cyril Best, Office of the Bishop for the Armed Forces, Episcopal Church, ponders the info.



lished many years ago as an early commissioning program for potential chaplains. No training was authorized. During the past year, the Office of the Command Chaplain, ARPC, at the direction of Chaplain Terry, has developed a new and revitalized Chaplain Candidate Program which is detailed in the recently published AFR 265-5.

A seminarian, if approved by his denominational endorsing agent and if otherwise qualified, is commissioned a second Lieutenant in the United States Air Force Reserve. He may apply after completion of the first semester of the first year in seminary and before the start of the final year of seminary. He must not have reached his thirtieth birthday on the date of his commission. The Chaplain Candidate is authorized to attend the Chaplain Orientation Course at the USAF Chaplain School after the completion of the first year of seminary. During summer vacation periods, he is authorized to perform thirty to ninety day active duty tours for training at Air Force installations performing duties commensurate with his status as a seminarian.

Upon graduation, ordination, and endorsement, the candidate is appointed a Chaplain, First Lieutenant, in the United States Air Force Reserve serving in a paid position or in the CHAPAR Program. From this pool of young, trained chaplains, the endorsing agencies may select chaplains to fill active duty quota vacancies.

Special Tour Program

A new development by ARPC/HC is the Special Tour Program. Under this program, reserve chaplains are placed on special tours of active duty in support of the mission at active duty Air Force installations for periods of one to sixty days. The only cost to the requesting installation is the payment of per diem for the reserve chaplain. The chaplain's pay and travel are provided by ARPC/HC through funding obtained by the Chief of Chaplains, USAF. Through this special tour program, reserve chaplains are also called upon to officiate at military funerals conducted in communities remote from military installations.

Chaplain, Major General, Roy M. Terry recently requested that ARPC/HC develop a book of biographies and photographs of each reserve chaplain to be provided to each Major Air Command chaplain and each senior installation chaplain. This book, to be printed during the summer of 1972, will provide a ready reference to the talents available in the reserve chaplaincy as well as assisting the command and base chaplains in selecting the right man for the right job.

END

For information about opportunities for Reserve Chaplains (Non-Extended Active Duty), civilian clergymen should write:

ARMY

Office of the Chief of Chaplains
Department of the Army
Forrestal Building
Washington, D.C. 20314

NAVY

Office of the Chief of Chaplains
Bureau of Naval Personnel
Navy Annex
Washington, D.C. 20370

AIR FORCE

Office of the Command Chaplain
Air Reserve Personnel Center
3800 York St.
Denver, Colorado 80205

Chaplain Circumcises Son in the Far East

By Victor M. Solomon

Ancient Hebrew Ritual

The "Covenant of the Circumcision" is the world's oldest religious rite still practiced. *Brit Milah*, as it is called in Hebrew, dates from the Covenant of Abraham sealed in the flesh by the ancient Patriarch of Israel. The Western romantic in me awakens to the old exotic Indian "Blood Brother" ritual.

On the eighth day, a healthy infant Jewish boy is initiated into a lifelong covenantal relationship with his Creator. The circumcision ceremony is a joyous occasion marked by many prayers and a sumptuous feast. Initiating a new "Son of the Covenant" calls for a big celebration.

On the threshold of his sec-

ond week of life — and before he can say "No!" — the young "man" receives the obligations of an ancient heritage. He joins, theologically speaking, a "Witness People" which has been at the vortex of civilization since the dawn of time.

After years of experience, the rite of circumcision no longer excites me. However, there was something very special and personal about the one I performed at Tachikawa Air Base on Friday, 7 January 1972. The celebrant was my new son Avraham Elchanan — and I was the *Mohel* who performed the *Brit Milah*!

"Your own son?" I was asked by an astonished friend. "You will circumcise your own

son?"

"Precisely!"

Jewish religious law holds the father responsible for the circumcision of his son. A *Mohel* (Rabbi with religious and medical qualifications to perform circumcisions) takes over *in loco parentis* when the infant's father lacks either of the two qualifications. Ziporah, wife of Moses, averted disaster when she circumcised her sons during a critical moment in her distinguished husband's career. As the *only Mohel* in the Far East, I had no alternative.

How can I describe the experience? First, allow me to confess that it was not "routine." Far from it! Skilled surgeons prefer not to operate on their kin. The subjective relationship makes it difficult, if not hazardous. But a *Brit Milah* is different. The ritual circumcision is more than surgery. *Brit Milah* is 5,000 years of history, faith and spirit and a *Mitzvah* — a divine commandment. (Genesis, Chapter 17, verses 9-12).

Here is what happened at Tachikawa Air Base in Japan — as it did for a thousand generations — as it still does, with minor variations, all over the world, from New York to Tokyo to Kabult to Jerusa-



Chaplain (Capt) Victor M. Solomon poses with his son Avraham.

lem, wherever Jews are to be found.

The appointed day began early with the *Shaharit* Morning Service in a semi-festival pattern. A Holy Day atmosphere filled our home as the baby — as yet unnamed — was prepared for the event.

Guests began to arrive. Neighbors, friends, colleagues; Catholics, Protestants, Jews, Buddhists, Mormons, Americans, Israelis, Japanese. The *Sandek* takes his place on the "Seat of Elijah." He will hold the infant gently in his lap during the *Brit Milah*. The signal honor is bestowed on my dear friend and colleague, Rabbi Marvin Tokayer, Chief Rabbi of Japan. Mr. Sheldon Needle, former U. S. Army officer, a personal friend and Mrs. Earl Hodin, wife of a USAF surgeon and my wife's chum will serve as godparents.

Everyone who could come is present. The crowd fills the living-room-turned-sanctu-

any site of the circumcision service, and spills over into the kitchen, foyer and adjacent hallway. Friends chat. Greetings are exchanged. Suddenly, all is silence. The *Brit Milah* is about to begin.

At a signal from me as the officiating *Mohel*, my wife takes the baby from his crib and hands him to the godmother who carries him to the entrance of the living room. The tiny, blue bordered, white crocheted *yarmulke* or skullcap perched on the baby's head evokes amusement. I call out: *Baruch Haba*: Blessed be the one who comes. The godfather greets godmother and infant at the threshold and brings him to me. In the dual role of father and *Mohel* I accept the little bundle of joy with silent prayer that he won't hate me for what I am about to do. This is my inward thought. The baby listens attentively to my words. Bible and history come alive with the ancient Hebrew chant:

"The Holy One praised be He, said to our father Abraham: 'Walk before Me and be thou perfect.'

"I am ready to perform the precept which the Creator, praised be he commanded *me*, to circumcise *my* son." Only a *Mohel*-father uses this version of the text.

I place the baby, resting peacefully on a soft pillow, in the *Sandek's* lap. Rabbi Tokayer's lips are moving. Is he offering a silent prayer too?

The service continues.

"This seat is devoted to Elijah, may his remembrance be for good.

"For Thy salvation I have waited, O Lord.

"I have hope for Thy salvation, O Lord, and Thy commandments have I fulfilled.

"Elijah thou prophet of the covenant, lo, thine is before thee. Do thou sustain me.

"I have hoped for thy salvation, O lord.

"I rejoice at thy word, as one that findeth great treasure.

"Great peace have they who love thy Law; and there is no stumbling for them.

"Happy is he whom Thou choosest and bringest nigh, that he may dwell in Thy courts."

The congregation responds:

"May we be satisfied with the goodness of Thy house, the holy place of Thy temple."

The text is biblical with a few supplementary passages. Jewish tradition points to Elijah the fiery prophet as the staunch defender of *Brit Milah* during the persecutions of Ahab and Jezebel. The Jewish struggle to survive as a "Witness People" did not end with

Elijah. Time and again *Brit Milah* was singled out for eradication. The Jewish response was always tenacious loyalty to the Covenant of Abraham. Many died as martyrs to preserve the *Mitzvah* of *Brit Milah*.

Now comes the surgical part of the ritual. I proceed with a final check on the baby's physical condition. Every medical precaution has already been taken. A *Mohel* is also concerned with sound surgical techniques.

Two blessings are offered during and immediately after the incision. The first is said by the *Mohel*; the second by the father. I recite both:

"Praise be Thou O Lord our God, Master of the Universe who hast sanctified us with Thy Commandments, and enjoined us the rite of circumcision."

"Praised be Thou O Lord our God, Master of the Universe, who hast sanctified us by thy commandments, and hast bidden us to make him enter into the covenant of Abraham our father."

The congregation responds:

"As he has been entered into the covenant, so may he be introduced to the study of Torah, to marriage and to a life of good deeds."

The covenant is sealed in

blood and the surgical procedure is completed. What is baby's reaction? He seems mildly annoyed by all the fuss. Happily, he is too young to experience much pain, if any, in the circumcision area.

I raise a goblet of wine and chant a blessing:

"... who createst the fruit of the vine." Then comes the Blessing of the Covenant followed by the formal naming of the infant. The old pledge is recalled:

"He hath remembered His covenant forever, the word which he commanded to a thousand generations; the covenant which he made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a statute to Israel for an everlasting covenant."

Attention! *VIKAREI SH'MO BEYISRAEL*—"His name shall be called in Israel Avraham Elchanan." My Father's memory lives on. Never knew I could be so sentimental. Near the "Seat of Elijah" a Torah Breastplate adds dimensions beyond the scope of description. A relic from the European holocaust, it recalls an unknown Synagogue and community destroyed by the Nazis. By its side, a photo of my late father in uniform.

A touching prayer invokes the Holy One, blessed be he, to

accept this circumcision ritual as a sacrificial offering and to "give a pure heart to Avraham Elchanan the son of Avigdor Mordechai (my Hebrew name) who was now circumcised in honor of thy great name." It closes with a plea that Avraham Elchanan Solomon become a Torah scholar to "learn, teach and practice thy Laws." We do not waste time! An intercessional prayer for the baby's good health follows. A blessing is also conferred on the America my father Avraham Elchanan loved so dearly — and for the U. S. Air Force in which a *Brit Milah* is still a joyous celebration. For my father, America was the "Blessed Land." I hope my son will cherish it too.

I believe that the service described above was the first of its kind in Japan with a Chaplain-father-*Mohel* officiating. And so the *Brit Milah* comes to a close. But don't leave. The best is yet to be. Avraham Elchanan the younger retires to his quiet room and bassinet for a well deserved rest and, hopefully, pleasant dreams. He is soon fast asleep.

Time for the ritual washing

and the Feast. After the blessing, bread is broken and joy takes over.

Why not?

Happiness is bagels, lox, cream cheese, Hallah (Sabbath bread) and a dozen varieties of gourmet delights. Do you have a better definition?

Avraham Elchanan Solomon doesn't know it yet — or does he? — that his future is already a topic for lively discussion. There was that cute baby girl in the nursery As for a career, someday, he will be a Jewish chaplain or a Rabbi ("What kind of job is that for a nice Jewish boy?") or at least a student of Torah.

"My son the doctor? or lawyer? or perhaps quarterback with the Dallas Cowboys?" Nonsense! All we really want — and what parents don't? — is to see Avraham Elchanan Solomon grow up healthy in body and spirit as "our son, the decent human being and pious man."

Honto!

Next *Brit Milah* (some call it *Bris*) you'll be in the know. And those bagels and lox

"Omedeto gozai masu!"

And the same to you! END

FATHERS wait much too long before playing with their sons. It is common for Dad to defer much play until his son becomes interested in the games in which Father has retained competence and enthusiasm.—Robert D. Strom

Will the Real Hymnal Please Stand Up?

By James W. Chapman

(Editor's Note: A member of the Hymnal Advisory Group to the Armed Forces Chaplains Board, Chaplain Chapman has been responsible for the layout, indexing, and sequential numbering of the new Armed Forces Hymnal.)

For more than three years rumor and reports about an impending new hymnal for the armed forces have been bandied about. Various target dates have been suggested and passed by with no visible result. However, we can now report that we can see the light at the end of the tunnel, to borrow a much abused phrase. As of this writing the final selection of hymns has been completed, the copyrights secured, the order of hymns and worship aids established, and the copy ready to go to the compositor. It is hoped, and we stress hoped, that one more year will see it ready for use in our Chapels.

The purpose of this article is to offer a preview of what is in store for our worshiping congregations. For ease of reference let me comment on the book under several headings:

1. The Arrangement of the Book: The most obvious feature of the hymnal will be the fact that it is not arranged in denominational sections. All the hymns and worship aid materials are arranged with no regard to the Catholic, Protestant, Jewish or Orthodox origins. It is hoped that this may well foster our discovery and use of material from

other faith groups, to the spiritual enrichment of us all. The first section of the book will be the 523 hymns. Following this will be the 88 responses, and then the Worship Aid section with orders of worship, responsive readings, prayers, creeds and the like. Finally, will come the various indexes, among them the usual alphabetical index of first lines, topical index, metrical index, and indexes of authors and composers. In addition to these will be a scriptural allusion index linking each hymn with related scripture passages.

2. The Nature of the Hymns Selected: The only word which fully describes the character of the hymns chosen is "eclectic." We have drawn from every source that is reflected in our military chapel community. About 60 so-called "Gospel Hymns" are included which have been described by Don Hustad as the best selection of Gospel Hymns he has seen. Another group of 60 hymns will adorn the Christmas season, with the old favorite carols being embellished by some of the lesser known but no less beautiful hymns. More than 40 folk hymns have been included and 16 spirituals. All of these and nearly 200 others have been written with chord symbols above the notes for guitar or other instrumentation. Among hymns unique to various religious groups are 12 Jewish hymns, 14 Orthodox hymns, 5 LDS and 5 Christian Science hymns. Hymnals from all the major denominations were culled and leaders of these denominations queried as to which hymns most represented their groups. In all, we feel that anyone will find a large body of hymns which will reflect his denominational background and nurture his worship.

3. Worship Aids Section: A number of features mark this section of the book. First of all, in response to many requests in the survey three years ago, we have included several orders of worship, reflecting again the various denominational backgrounds from which we come. The scripture readings have been shortened and are more numerous than in the present hymnal. They reflect a large portion of the Psalter and readings for the entire church year. A greatly expanded lectionary has been included. There are several creeds or statements of faith. There is a large section of prayers appropriate to various occasions, both pub-

lic and private. Each item is individually numbered eliminating the current necessity of citing a page, a number and the third one down in the second column. One need only say, we will read #722 for our prayer.

All of the Worship Aids section will be in modern English. The scripture readings are largely from Today's English Version, Hansen's Psalm translation, and the Revised Standard Version. The creeds and some other readings are from the International Commission on English Texts translations. Much of the worship aid material blends very well with the folk music found in the hymnal for those who wish to conduct contemporary worship services.

In summary, we feel that we have compiled a book that will serve well the varied needs of our communities, speaking to all denominations, to the traditional and the experimental, to the young and the old. In the truest sense of the word the "real" *Book of Worship for U.S. Forces* is ready to stand up. Hopefully, within the next year it will be ready to march across the armed forces with a new song and a new beat which speaks to the NOW in which we all find ourselves.

END

MILITARY CHAPLAINS IN ENGLAND

(Continued from page 18)

habit." ⁶⁶ The next year, General Venables referred to the clergymen who accompanied his expedition to the West Indies as "black coats." ⁶⁷ The attire for chaplains in the Armies was not uniform and varied considerably.

IV SUMMARY

This, then, is a description of the military chaplaincy during the period of the Civil Wars to the Restoration. In this period the chaplains played a significant role and were in the forefront of developing and implementing new religious thought. Many chaplains were men of real talent and ability. The success of their efforts was due to the quality and character of their own lives, lived in turbulence, change and ideological turmoil. They set a pattern of relevance and significance seldom approached and rarely equaled by the military chaplaincy of any period of history.

END

The Command Chaplain

By Meredith P. Smith

(An address delivered to the Air Force Chaplain School Advanced Chaplain Course by Chaplain, Colonel, Meredith P. Smith.)

It is not an easy task to talk to men of your stature, of your rank and experience on a subject that will hardly stir your emotions or greatly stimulate your intellect. I feel somewhat like Orville Freeman, former Secretary of Agriculture, who often began his speeches by noting: "We all have a job to do here today. My job is to give a speech; your job is to listen. I hope to get done with my job before you get done with yours." This hour after lunch is much more conducive to sleeping than to listening.

The title "Command Chaplain" conjures up different images; he is an officer of high rank, demanding privileges and attentions; he is an inspector general, nit-picking, spying upon and harassing the installation chaplain; he is a sort of "bluebird of happiness" who never sees or wants to see any problems. I hope he is none of these.

An Encourager

The primary mission of the Command Chaplain, as staff advisor, inspector, or as chief of an agency in a major com-

mand, is to serve as a pastor to pastors. This may sound a little trite, and there are some of our more sophisticated moderns who may object to this simple designation. To them, "pastor" is an archaic, obsolete term from an outdated past, implying a sort of paternalism. But really, think for a few moments on the true concept of the pastor: counselor, teacher, spiritual leader.

The Apostle Paul's companion on his early journeys was Barnabas. The name means "son of encouragement" or "encourager." Barnabas was visiting the early church at Antioch where the followers of Jesus were first called Christians. The little church was struggling to survive. It was facing many serious problems, and when Barnabas came they said, "If you have anything encouraging to say, speak!" The Command Chaplain as a pastor will be an encourager.

I n the past few months, I have become increasingly aware of the deep problems and the heavy burdens so many of our chaplains have. These are "times that try men's souls." This could have been said in most any age but it seems to be so very true in our times. If you have been reading *The Greening of America*, *Future Shock*, *Family Problems*, and other current literature, you will realize that most modern writers are concerned about the changes and challenges of our times. There is great confusion in personal faith or belief. The faith of our fathers is often held up to ridicule. I have a clipping from a newspaper on my desk that reads: "Told that the hymns he once loved are really pretty lousy music, that the God he prayed to is dead, that the Bible he reads is filled with myths, is it any wonder that the Christian feels that he is out of step with the faith that is supposed to undergird his life?"

"Relevance"

Young chaplains are trying all sorts of gimmicks in an attempt to relate or to be relevant. Too many are "ever

seeking" but "never finding" and many give up in despair. A surprising number never made, or have long since lost sight of, any personal commitment. We all need to ask ourselves: *Why* are we here? *What* are we really trying to do? Many of our chaplains have serious family problems. Face it! Chaplains do not always make the best husbands or the best fathers. For many it is a most critical time in their marriage. Many experience difficulty in relating to their own kids. Our teen-agers, like teen-agers in other families, are questioning and often rebelling. So the chaplain, discouraged, confused and disillusioned, all too often abandons his faith or turns to alcohol and infidelities. Our chaplains need encouragement. Communication with the Command Chaplain ought to provide that channel of encouragement. The Command Chaplain as a concerned pastor is welcome on any base.

A Manager

The Command Chaplain must be a manager. In any larger command, there is a considerable amount of property, supplies, and funds that must be properly used and accounted for. Here the chaplain must assess needs, evaluate proposals of installation commanders on facilities, monitor construction, and function as liaison with the Chief of Chaplain's Office and its different divisions. In managing funds, he will closely examine annual statements as well as accounts and procedures on staff visits. He can be very helpful in making suggestions as to proper use of chapel offerings to assure that expenditures are in keeping with the interests and expectations of those who give.

Liaison Function

The Command Chaplain will promote and monitor programs from the Chief of Chaplain's Office. There is certainly much research, discussion, and, we believe, divine guidance that goes into the development of these programs — much more than most of us appreciate. Our task is to manage these programs in such a way as to bring

about maximum effectiveness with minimum control over the initiative and efforts of the installation chaplain.

In all of this, the Command Chaplain offers staff assistance that may well involve inspection. Inspection need not be a bad word. It can be of real help when used to evaluate or to offer constructive criticism. Who of us is so great or so successful that he is beyond the need of honest and sincere suggestion?

The Command Chaplain may act as your advocate with your commander and with the Chief of Chaplains. He is in a position to present your problems, your needs and your desires to the commander, offering headquarters assistance and backing. He can talk freely to the commander about your program, your successes, and make recommendations.

No other role of the Command Chaplain is more important than that of intercessor. In my office, I have the names and pictures of all our chaplains and the airmen who work in their sections. I pray daily that God will keep the fire of faith burning in their lives and will support them in their daily trials.

This is my image of the Command Chaplain. It is "not that I had already attained, neither were already perfect, but . . . I press toward the mark." END



"There's nothing wrong with you that being born all over again couldn't cure."

NEWS ROUNDUP

Commission Chairman Visits Asia

The Rev. Dr. Harold H. Wilke toured military installations in Asia in the early spring on behalf of the General Commission. His itinerary included Japan,

Okinawa, Saigon, Hongkong, and India. His mission was to meet with chaplains and other military personnel and to make hospital visits.

Dr. Wilke visits Sukiran Chapel, Fort Buckner, Okinawa. In the group pictured below are (seated) Chaplains Jones, Brown, and Sipantzi; (standing) Chaplains Card, Southwell, Schmidt, Stanford, Dr. Wilke, Mr. Weldon, Chaplains Gore, Spear, and Rev. Stevens.



Visiting hospitals in the Far East, Dr. Wilke chats here with PFC Jose D. Moreno of El Paso, Texas.



(L) At the USA Medical Center, Ft. Buckner, Dr. Wilke is pictured with patient Michael Irwin of Taoulah, La.

(R) Dr. Wilke converses with 1st Lt James M. McMurtrey of Rison, Ark.



(L) At Sukiran Chapel Dr. Wilke is with Rev. Stevens and Chaplain Card.



(Above) Chaplains Spear and Gore with Dr. Wilke.



(R) Dr. Wilke with Chaplain Jones and Rev. Stevens.

Dr. Wilke with a group of Marine Corps chaplains.



Missouri Synod Appoints New Chaplaincy Executive

Captain Milton S. Ernstmeyer, Chaplain Corps, United States Navy, has accepted the appointment as Executive Secretary of the Armed Forces Commission of The Lutheran Church-Missouri Synod, in Washington, D.C. He assumed this post on May 1, and is responsible for directing the program of the Armed Forces Commission which include military and Veterans Administration chaplaincy matters and a comprehensive ministry to servicemen and servicewomen, patients in veterans hospitals, and overseas dependents of military personnel.

Chaplain Ernstmeyer served as an active duty Navy Chaplain from 1943 to 1972. His last assignment was as District Chaplain, Headquarters, Naval District Washington, D.C. Other major duty assignments have included serving as Staff Chaplain of the Sixth Fleet; Division Chaplain, Third Marine Division; District Chaplain, Thirteenth Naval District; and Staff Chaplain, Naval Air Training Command.

Born in Hayland, Nebraska, Chaplain Ernstmeyer attended St.



**CAPT. Milton S. Ernstmeyer, USN
(RET)**

Paul's College, Concordia, Missouri, and graduated from Concordia Seminary, St. Louis, in 1943 with a M. Div. degree. He has also completed graduate studies at Nebraska University (M.A. degree), Harvard University (M.S.T. degree), and the University of Washington.

Chaplain and Mrs. (Muriel, nee Koch) Ernstmeyer are the parents of three daughters: Jan Lois (Mrs. Glenn Brodie), Carol Ann (Mrs. Ted Drake), and Lynn Ellen.



MSgt. Earl Sherwin, USAF

Chapel Manager Certified as Church Business Administrator

MSgt. Earl Sherwin, Chapel Manager at Strategic Air Command's Offutt AFB, Nebraska, is the first man on active duty to receive certification as Church Business Administrator.

The Fellow in Church Business Administration (FCBA) award was presented to Sgt. Sherwin, a

member of the United Methodist Church, by the National Association of Church Business Administrators, Inc., during its sixteenth Annual Conference, July 24-27, at Montreat, N.C.

Sgt. Sherwin, 36, the son of Mr. and Mrs. Albert Sherwin of Barnsboro, Pa., enlisted in the U.S. Air Force in September, 1954, and received Basic Training at Sampson AFB, Geneva, N.Y. He entered the Chaplain Services Career Field and has served at Installations in Europe, the Pacific — including Vietnam — and the United States.

A veteran of nearly eighteen years of service, Sgt. Sherwin has witnessed the Air Force's development of chapel management as a highly technical career field embracing financial, personnel, facility and supervisory responsibilities. Recognizing the technical caliber of Chapel Management, the National Association of Church Business Administrators in 1971 extended membership eligibility to Air Force Chapel Managers. More than one hundred AF men are now a part of the national organization.

Sgt. Sherwin, an alumnus of the Strategic Air Command Senior NCO Academy, will receive his certification, next month, as a result of successfully completing the institute for church administrators at Gustavus Adolphus College, St. Peter, Minn., serving in the profession for more than three years and holding active membership in the National Association of Church Business Administrators.

Luther Miller, Former Army Chief of Chaplains, Dies

Chaplain (Major General) Luther D. Miller, USA Retired, died on 27 April 1972 in Washington D.C.

Chaplain Miller was born at Leechburg, Pa., on 14 June 1890. He was graduated from Thiel College, Greenville, Pa., in 1911 with a B.A. degree, and from the Chicago Theological Seminary in 1917 with a B.D. degree. He graduated from the Chaplain School at Fort Knox, Kentucky, in 1922. In 1925, he was assigned to the American Barracks, Tientsin, China, where he remained until 1928 when he was ordered to Fort Leavenworth, Kansas. Chaplain Miller served at numerous posts throughout the United States and overseas before he reported for duty as the Chief of Chaplains in Washington, D.C., in 1945. He retired from active duty in July, 1949.

Chaplain Miller assumed a post as Canon at the Washington Cathedral until 1961, at which time he became an Honorary Canon. In addition, he continued to assist the military by regularly visiting the patients in the mili-



Luther D. Miller

tary hospitals in the area.

He is survived by his wife, Cornelia G., a daughter, Mrs. Theodore Herdey of Fort Sam Houston, Texas, and a son, the Reverend Luther D. Miller, Jr., of St. David's Episcopal Church in Washington, D.C. Funeral service was held on Monday, 1 May 1972, at 1:00 p.m. in the Fort Myer Post Chapel in Virginia with interment in Arlington National Cemetery.

NOTE: A picture of Chaplain Miller with other former Chiefs of Chaplains appears on the following page.



FORMER CHIEFS OF CHAPLAINS (Army). Taken on 8 April, 1964, at the Pentagon, the above picture groups the top Army chaplains between 1933 and 1958. From left to right are Alva J. Brasted, Dec., 1933—Dec., 1937; George F. Rixey (Deputy Chief), Feb., 1942—July, 1945; Luther D. Miller, June, 1945—Sept., 1949; Roy H. Parker, Sept., 1949—May, 1952; Ivan L. Bennett, May, 1952—May, 1954; and Patrick J. Ryan, May, 1954—Oct., 1958.



(L) Chaplain (Maj) Alston R. Chace accepts a George Washington Honor Medal and check for \$100 from Colonel James A. Bryant, CO of the 635th CBS Group, for an essay on "What Is an American?"



(Above) General Commission Vice-chairman Dr. Hugh M. Miller receives a Certificate of Appreciation for service to military personnel at Picatinny Arsenal, N.J., from 1957-71. Presenting the award is Col. Arthur L. Knipp, Jr., commander, as Chap. (Col) Virgil A. Daley looks on.



(Above) On a visit to MCAS, Quantico, the Chaplains Commission of the Reformed Church in America boarded a Presidential Helicopter. Beside an HMX-1 bearing a Vice Presidential Seal are: Richard Tysseling, Rev. Johan Mulder, Rev. Raymond VanHeukelom, Harry Ringen, Chaplains Asa W. Jones, and Gene D. Landry (kneeling), Rev. John Kotun, Norman Timmer, and Dr. William Scholten.

(Below) Chaplain (BG) Aloysius J. McElwee (second from left) visits the advanced Chaplain School course at Camp Pickett, Va., site of the LOGEX program. With him (l-r) are Chaplain (MAJ) Wayne C. King, Chaplain (COL) Chester R. Lindsey, Army Chaplain School Commandant; and Chaplain (MAJ) Joseph E. Gallee III.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

So Help Me God: Religion and the Presidency, Wilson to Nixon by ROBERT S. ALLEY. John Knox Press. Richmond. 1972. 160 pp. \$4.95.

A meaty little volume of presidents of the United States from Wilson to Nixon and the influence of religion on their respective administrations. The author gives considerable attention to foreign policy. He feels that it is a more accurate reflector of a president's ideological views than domestic emphases. A book full of political summaries that require some mulling and reflection.

War Resisters Canada: The World of the American Military-

Political Refugees by KENNETH F. EMERICK. Knox, Pennsylvania Free Press. 1972. 320 pp. \$4.95.

The author visited hundreds of war resisters and assembles a great deal of information about the variety of human beings and rationales involved in this Vietnam era phenomenon. A solid addition to the growing literature in this field.

Good Morning, Lord: Devotions for Servicemen by WAYNE E. WARNER. Baker. 1971. 64 pp. \$1.95.

An attractive gift item for the young serviceman. Warm-hearted evangelical meditations, plus some helpful reference lists for

Servicemen's Centers and additional reading.

Sharing Groups in the Church by ROBERT C. LESLIE. Abingdon. 1971. 221 pp. \$2.95 paper.

Professor Robert C. Leslie of Pacific School of Religion, a WWII Army chaplain, has considerable experience with small group work in the church. He has an increasing interest in non-professional leadership for such groups. His book should be of practical assistance to chaplains engaged in the small-group emphasis.

Words Are No Good If The Game Is Solitaire by HERBERT B. BARKS, JR. Word. 1971. 96 pp. \$2.95 paper.

This man made his dead devotional life come alive through the use of free-form poetry, a medium he uses with considerable skill. There are surprises in his book. Some are quiet and sober, others hilarious.

Was Jesus a Pacifist? by CHESTER RUSSELL. Broadman Press, 1971. 96 pp. \$3.95.

This book is an outgrowth of the author's pastoral concern for the questions of members of his congregation who were in the military or in related employment. He deals with the perennial questions of war and peace in biblical perspective with brief historical background materials. The title of the book suggests the critical position of Jesus' teaching and example in matters of war and peace. A particularly helpful little book

for the thoughtful young person in the military or one facing the pre-service options.

Prophets Without Honor: Public Policy and the Selective Conscientious Objector, by JOHN A. ROHR. Abingdon. 1971. 191 pp. \$4.50 paper.

There is much written in favor of selective conscientious objection to wars but not much written in opposition. This book is a careful study and argument in favor of an all-or-nothing position. A valuable addition to the literature just being developed on this matter.

They Can't Go Home Again by RICHARD L. KILLMER et al. Pilgrim Press. 1971. 118 pp. \$2.95 paper.

Here's a very good place to begin if you want to know about the 30,000 or more young' Americans who have gone to Canada to avoid the Vietnam War and other problems confronting the United States.

A Gift of Doubt: Struggles With Christian Faith and Uncertainty by ROBERT H. POPE. Prentice Hall. 1971. 143 pp. \$4.95.

A pastor of a suburban church, a former mechanical engineer who worked on hardware for the space program, writes out his candid observations on problems of church life and modern faith.

Benefits for U.S. Veterans by RAY CROMLEY. Bantam Books. 1971. 146 pp. \$1 paper.

A handy and informative refer-

ence on benefits, programs and procedures.

Conflict and Conscience by MARK O. HATFIELD. Word Books. 1971. 172 pp. \$4.95.

Senator Hatfield is well-known for his evangelical Christian commitment. This volume is an interesting collection of essays and addresses in which he shows how he relates his Christian faith to his public responsibilities. The public sector and its influence continue to grow, making it imperative that religious people in all stations of life understand the social relevance and political application of their faith. Senator Hatfield is a leader in the careful exercise of this responsibility.

William Tecumseh Sherman by JAMES M. MERRILL. Rand McNally. 1971. 448 pp. \$10.00

A first-rate biography based on family papers not available to earlier writers. Sherman comes alive as a highly skilled military commander with certain views well in advance of his time and some prejudices common to his generation.

Korea: A History by BONG-YOUN CHOY. Tuttle Co., 1971, 474 pp. \$12.50.

A political, economic and social history of Korea. One of the few comprehensive studies of Korea written in English by a person with the appropriate Asian education and competence to deal with the complex international and indigenous factors involved.

The Book of Kashruth: A Treasury of Kosher Facts and Frauds, by SEYMOUR E. FREEDMAN. Bloch Publishing Co., 1970, 290 pp. \$6.50.

The author is an Air Force Reserve Chaplain. He has written a book that would make a helpful and appropriate addition to every chapel's library reference shelf.

ADDRESSES OF PUBLISHERS

ABINGDON PRESS, 201 Eighth Ave., S. Nashville, Tenn., 37202

BAKER BOOK HOUSE, 1019 Wealthy Street, S. E., Grand Rapids, Mich., 49506

BANTAM BOOKS, INC., 271 Madison Ave., New York, New York 10016

BLOCH PUBL. CO., 31 W. 31st Street, New York, New York 10001

BROADMAN PRESS, 127 Ninth Ave., N., Nashville, Tenn., 37203

JOHN KNOX PRESS, Box 1176, Richmond, Virginia, 23209

KNOX, PA. FREE PRESS, Box 399, Knox, Pennsylvania, 16232

PILGRIM PRESS, 1505 Race Street, Philadelphia, Pa., 19102

PRENTICE HALL, INC., Englewood Cliffs, N. J., 07632

RAND McNALLY, P. O. Box 7600, Chicago, Ill., 60680

CHARLES E. TUTTLE, CO., Rutland, Vermont, 05701

WORD BOOKS, 5030 West Waco Drive, Waco, Texas, 76703

PHOTO CREDITS: Pages 36, 60, 62, 65-67, U.S. Army; pages 38-41, 63, 66, 67, U.S. Navy; pages 44-46, 49, U.S. Air Force; pages 61-62, U.S. Marines; page 64, Lutheran Commission (Missouri Synod).

Your Professional Journal
THE CHAPLAIN, a Journal for Military and Veterans Administration Hospital Chaplains, offers scholarly articles on the American Chaplaincy, past and present, including the professional concerns of this unique group of clergymen and the interests of the many religious bodies which "lend" their clergy to the Federal Government. For Chaplains, whether on Active Duty, Retired, or Inactive Reserve status, it is a useful means of "keeping up." **SUBSCRIBE NOW!** The cost is \$4.00 per year, \$1.00 per copy, or 90¢ each in lots of 100 or more. Published quarterly.

**ENTER _____ Subscription(s) to
THE CHAPLAIN**

Mail to _____

Address _____

**(Include APO, FPO, or Zip Code
Nos.)**

Full Payment Enclosed _____

Bill Me _____

**Please return this Order to THE
CHAPLAIN, 122 Maryland Ave., N.E.,
Washington, D.C., 20002**

MEMBER DENOMINATIONS OF THE COMMISSION

Advent Christian Church
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Associate Reformed Presbyterian Church
Baptist General Conference
Christian Churches (Disciples of Christ)
Christian Methodist Episcopal Church
Christian Reformed Church
Church of God (Anderson, Indiana)
Church of the Nazarene
Churches of God in North America
Evangelical Congregational Church
Evangelical Covenant Church of America
Free Methodist Church of North America
Free Will Baptists, North Carolina State Convention
Moravian Church
National Association of Congregational Christian Churches
National Baptist Convention of America
National Baptist Convention, U.S.A., Inc.
North American Baptist General Conference
Presbyterian Church in the U. S.
Primitive Methodist Church, U.S.A.
Progressive National Baptist Convention, Inc.
The Protestant Episcopal Church
Reformed Church in America
The Salvation Army
Seventh-day Adventists
Seventh Day Baptist General Conference
Unitarian Universalist Association
United Church of Christ
The United Methodist Church
The United Presbyterian Church, U.S.A.
The Wesleyan Church

CONSULTATIVE AND CONTRIBUTING BODIES

Church of Christ, Scientist
Lutheran Council in the United States
National Association of Evangelicals
National Council of Churches
Reorganized Church of Jesus Christ of Latter Day Saints
Southern Baptist Convention

The General Commission is a permanent conference on the chaplaincy, an instrument of its affiliated denominations in liaison with the Federal Government in matters affecting the chaplaincy and the moral and religious welfare of armed forces personnel and hospitalized veterans.



Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: Dr. A. Ray Appelquist, Executive Secretary

Right: The Reverend Edward I. Swanson, Director of Publications

Contributors

WILLIAM J. HUGHES (MAJ) is chaplain at the White Sands Missile Range, New Mexico.

VICTOR M. SOLOMON (CAPT) is chaplain at Tachikawa Air Force Base in Japan, Box 4674, APO San Francisco 96323

JOHN H. UREY (LTC) is Staff Chaplain at the U.S. Army Reserve Components Personnel and Administration Center, St. Louis, Mo. 63132.

QUINN L. HAWLEY (LCDR) is a chaplain in the Office of the Chief of Chaplains, U.S. Navy, Washington, D.C. 20370

ROBERT B. BOARD (TSgt) NCOIC is in the Office of the Command Chaplain, Air Reserve Personnel Center, 3800 York St., Denver, Colorado 80205.

JAMES W. CHAPMAN (LTC) is a chaplain at Bolling AFB, Washington, D.C. 20330.

MEREDITH P. SMITH (COL) is Staff Chaplain at Headquarters, AFSC, Andrews AFB, D. C.



The offices of The General Commission on Chaplains and Armed Forces Personnel are in the Chaplains Memorial Building on Capitol Hill in Washington, D.C., directly across from the United States Supreme Court. The large mansion with a walled garden was for twenty years the residence of Senator Hiram Johnson of California.

In 1949 the property was purchased and given to the Commission by the churches of the United States in memory of 134 Protestant chaplains who died in World Wars I and II. Here are housed the general and editorial offices, committee rooms, a library of chaplaincy materials, and a memorial chapel. Bronze tablets in the chapel list the names of chaplains who lost their lives in recent wars.

